







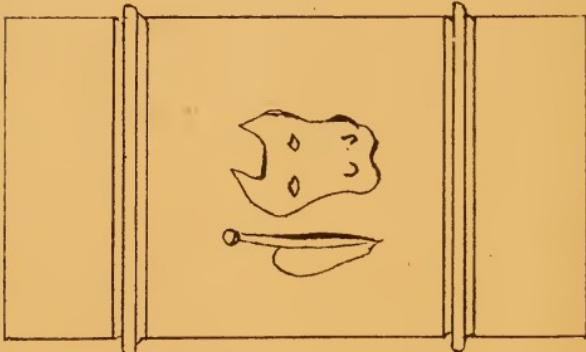
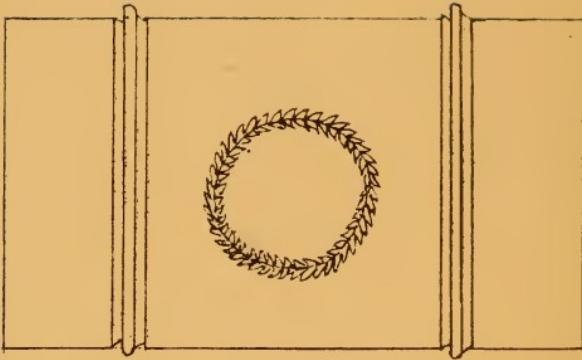








Published by Joseph Robin, Bridge Court, London, 1833.



# PHœNICIAN IRELAND.

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TRANSLATED, AND ILLUSTRATED WITH  
NOTES, PLATES, AND PTOLOMEY'S MAP OF ERIN MADE  
MODERN,

BY HENRY O'BRIEN, ESQ. A.B.

AUTHOR OF THE "PRIZE ESSAY" UPON THE "ROUND TOWERS" OF IRELAND.

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Multa renascentur quæ jam cecidere, cadentque  
Quæ nunc sunt in usu!—*Hor.*

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DUBLIN:

R. M. TIMMS, GRAFTON STREET; M. KEENE & SON, COLLEGE  
GREEN; AND, F. W. WAKEMAN, D'OLLIER STREET.

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1833.

$\square A^{92^\circ}$   
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a.

## ADVERTISEMENT.

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A great portion of this work, as well in *print* as *manuscript*, having been destroyed at the late conflagration of Mr. Hardy's printing office in Dublin, where it was being published, the translator was obliged to commence his labors anew, else the volume should long since have been given to the public.



## DEDICATION.

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TO THE

MOST NOBLE THE MARQUIS OF THOMOND,

&c. &c. &c.

MY LORD MARQUIS,

Had I not had the honor of bearing the same name, and of deriving consanguinity and connection from that *ancient* stock, of which your Lordship is, at once, the *deserving* head and the *distinguished* representative, yet—when about to launch into light a work, which purports to unfold the origin of *Ireland's* early colonization, and seeking for a patron whose *discriminating taste* and *personal acquirements*, would add a charm to the advantages of station and of birth—my eye should instinctively direct itself toward *you* ;—for, where, in the unbroken catalogue of Iran's proud-born sons, could I find another name so *intimately* interwoven with

her *halcyon* splendors, as that of the *benign patriarch* of the house of Thomond ?

But it is not alone, my Lord, as occupying a princely post, in monarchical succession, among the *Scythian\** or *later Irish*—immortalised by the *glories* of Ceanchora and Clontarf—that *this* homage should be your due ; but as the direct descendant of the very *principal* and leader of that *earlier* and *nobler*, and, in every way more *estimable* and *illustrious dynasty*, the Tuatha Danaans, or *true, Iranian, Milesian Irish*—the incorporation of whom with the Scythians—after the latter, *by conquest*, had wrested from them the soil—gave rise to the compound of *Scoto-Milesians* ; which no one has heretofore been able to elucidate.

These Tuatha Danaans, my Lord, whom your forefather, Brien, conducted into our “ sacred island,” were the expelled Budhists of Persia —neither Phœnicians nor Celts—whom the intolerance of the Brahmins and the persecution of the Rajas had thrown upon the ocean, over whose bosom wafted

\* Who came not from *Scandinavia* but the place which is now called *Tartary*.

to our genial shores, they did not only import with them all the culture of the east, with its accompanying refinement and polished civilization — evidenced by those memorials of lunettes, anklets, fibulæ, gold crowns, pateræ, &c., with which our green valleys still abound—but raised the country to that pinnacle of *literary* and *religious beatitude*, which made it appear, to the fancies of *distant* and enraptured “bards,” more the day dream of romance, than the sober outline of an actual locality. This, my Lord, will account, for the scepticism of Diodorus as to the “Hyperborean Isle;” and, at the same time, for the vivid portraiture and enchanting delineation, in which the divine Orpheus sung of its happy inhabitants.

After the establishment of this colony in our invigorating region, b. c. 1200, no one can know better than *your Lordship's self*, how that—in memory of their *former* residence—they gave it the name of Iran

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\* The word *Bards*, emancipated from the *mystification* of etymological *empyricks*, is but a modification of *Boreades*; the name of our ancient Irish poetic divines—who, again, were so denominated, not less in reference to their geographical position than their elementary worship:

—erroneously called Erin—which—signifying, as it does, the land of the faithful, or the *sacred isle*—shews the existence of this *epithet* before the revelation of Christianity. This original “*Iran*,” the early Greeks—who were *Pelasgi*, and allies of our Tuatha Danaans—commuted into *Ierné*—a mere translation of the word, from, *ieros*, sacred; and, *neos*, an island—which, again, the Latins, without, at all, knowing the meaning of the term,\* transformed into Hibernia; † but which, however, with soul-stirring triumph, means exactly the *same thing*, namely, “sacred island”—the initial *H*, being only the aspirate of the Greek, *ieros*, sacred; *neos*, island re-

\* And yet the *primeval* sanctity of our isle was admitted by their writer Avienus, when he says of it, “*sacram sic insulam dixere prisci.*” *De Oris Maritimis.*

† This name, therefore, which has so much puzzled etymologists to analyse, has nothing on earth to do with *Hiar*, the west; or, *Iberin*, extremes; or *Heber*, or, *Heremon*; or any other such *outlandish* nonsense. What, then, becomes of the reveries of Mr. Ritson? “This country” (Ireland) says he, “it appears was already inhabited by the *Hiberni*, or *Hiberiones*, of whose origin, any more than that of the *Scots*, nothing is known, but by conjecture, that the former were a colony from Britain.”—*Introduction to “Annals of the Caledonians, Picts, and Scots.”*—Never was such ignorance betrayed since the beginning of the

maining unaltered, and the letter, *b*, only interposed for sound sake. So that, whether we consider it as, *Iran*, *Ierné* or *Hibernia*; or under the multiplied variations, which diverge, almost interminably, from those *three originals*, in the several languages which *they respectively* represent—they will be found, each and all, to resolve themselves into this *one, great, incontrovertible, position* of—the “Sacred Island.”

But it was not alone, my Lord, under this vague designation of *sanctity*, that your venerable fore-fathers identified themselves with our island ; but—lest there should be any misconception as to the *species* of worship whence that “sanctity” had emanated—they gave *this scene* of its exercise two *other*

world. The word *Hiberni*, vulgarised *Hiberiones*, in English, *Hibernians*, is not the name of any particular people, but a descriptive epithet, meaning “inhabitants of the sacred island”—our own *Iran*.—And the people whose character had obtained it this designation, had *no connection whatever* with *Britain* ! Equally in the dark was he as to the origin and era of the *Scots*, as, indeed, was *every other writer up to this date*, May 15th, 1833, *on the Ancient History of Scotland*. But if Mr. Ritson was right in asserting that “nothing was known” on those matters, he should have confined the dogma to his own resources—other resources now shew the reverse.

names, viz., *Phud Inis*, and *Inis-na-Phuodha*—which, at once, associate the “worship” with the profession of the worshippers—for, *Phud Inis*, is *Budh Inis*—*Ph*, or, *F*, being only the aspirate of, *B*, and commutable with it—that is, Budh Island: and *Inis-na-Phuodha*, is *Inis-na Buodha*, that is, the island of Budha.

Your Lordship must also know, how that, to celebrate the *mysteries* of their religious creed, they erected those *temples*, which still embellish our landscape; and which—mystified in their character, like their *prototypes* in the east, under the vague designations of “Pillars” and “Round Towers”—have puzzled the antiquaries of all countries to develope, until I had the good fortune to pierce the cloud.

And, yet, my Lord, will you not commisserate with me the degeneracy? and say “how are the mighty fallen?” when informed that the individual who has *revived so many truths*, immersed beneath the rubbish of *three thousand years* accumulation—and that when his researches did not apply alone to *Ireland*,\* but took in the scope of the *whole ancient*

\* The formation as well as the date of this, the *present name* of our island, I account for in a forthcoming note.

*world*—has been defrauded of that prize for which his zeal had been enlisted, and his young energies evoked ? while—from that system of “*jobbing*” with which our country has been long accursed—he has seen the *badge of his victory transferred* to another, merely because *that other* was a *member* of the *council* of the *deciding tribunal*, who disregarded the crying fact, that the *whole texture* of their friend’s *essay* must, *inevitably*, be *untenable*! \*

However, my Lord, in the consciousness of *your* countenance I find my consolation ; and, soon as my “Towers” appear, I doubt not, this *wise(?)* “tribunal” will reap the fruits, together, of *their own discomfiture and of my revenge*.

In the mean time, my Lord, I have the honor to subscribe myself,

With every feeling of respect,

and affectionate consideration,

your Lordship’s most obliged, most faithful  
and most devoted, humble servant,

HENRY O’BRIEN.

\* Of this I give, by *anticipation*, the most *startling* and *overwhelming* proof, even in a note appended towards the end of the 33rd chapter of the present work.



## TO THE PUBLIC.

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I deem it right to publish the following correspondence for two reasons—firstly, as an apology to my countrymen for any harshness of expression which may appear in the ensuing “Preface;” and, secondly, as an act of justice to myself, to assert my right against the oppression of a “Society” who would not only fain extinguish the dispeller of their darkness, but bury in the mire of oblivion and disregard those miracles of history which his industry has unfolded.

To be explicit. The Royal Irish Academy, in their *avowed* desire to arrive at some elucidation of the origin of the “Round Towers,” proposed, in December, 1830, a premium of a “Gold Medal and Fifty Pounds,” to the author of an approved Essay, in which all particulars respecting them were expected to be explained. This manifesto I never saw;—the prescribed period passed over, and the several candidates sent in their works. After a perusal of two or three months, the Academy came to a second resolution, which exhibited itself in the following form:—

“ ROYAL IRISH ACADEMY HOUSE,

“ DUBLIN, February 21, 1832.

“ It having appeared to the Royal Irish Academy that none of the Essays given in on the subject of the ‘ Round Towers,’

as advertised in December, 1830, have satisfied the conditions of the question, they have come to the following Resolutions:—

“ 1st.—That the question be advertised again as follows:—

“ ‘ The ROYAL IRISH ACADEMY hereby give Notice, that they will give a Premium of Fifty Pounds and the Gold Medal, to the Author of an approved Essay on the Round Towers of Ireland, in which it is expected that the characteristic architectural peculiarities belonging to all those ancient buildings now existing shall be noticed, and the *uncertainty* in which their origin and uses are involved, be satisfactorily removed.’

“ 2nd.—That the time be extended to the 1st of June next, for receiving other Essays on said subject, and for allowing the Authors of the Essays already given in to enlarge and improve them; for which purpose they will be returned, on application at the Academy House.

“ All Essays, as usual, to be sent post-free to the Rev. J. H. SINGER, D. D., Secretary, at the Academy House, 114, Grafton Street, Dublin; each Essay being inscribed with some motto, and accompanied with a sealed billet, superscribed with same motto, in which shall be written the author’s name and address.”

Now, I put it, frankly, to any dispassionate observer, whether it could, for a moment, be supposed, that the propounders of this document had *seriously* contemplated even the *possibility* of “ receiving other Essays on said subject.” What! a subject, which had baffled the researches and laughed to scorn the impotence of *all writers*, of *all countries*, from *almost the earliest era*—that *this* should be embarked in by a new adventurer, at three months’ notice? And that when our *Academy* itself—after many fruitless attempts to obtain information on the point, before—had allowed the candidates, in the *first* instance, more than a *twelve month* for their composition; so that, during the *three additional* months now extended, they had only “ to

enlarge and improve them !” The thing is absurd! It is monstrously inconsistent! And offensive alike to common sense, as to honesty!

Yes! I have the most startling *evidences*—the most astounding *facts*—the most direct positive and substantial *affirmations*—to shew, that the Royal Irish Academy, at the very moment in which they published this second invitation, had actually *determined* to award the Gold Medal and Premium to *one of their own Council!*—in *whose favor*, alone, the three additional months were allowed, for the *completion* of his work—and, *consequently*, that the insertion of the clause by which *new Essays* were challenged, was but to give the color of liberality to a dishonourable manœuvre!

Disregarding, however, what their generalship had *calculated*, and looking solely to the terms and the *wording* of their proclamation,—by which I found that I was entitled to enter the lists,—I grappled with the question with all the ardour of my nature, and, *heaven and earth, night and day, in difficulties and in sorrow, I labored*, until I finished my “Essay” against the appointed hour, when—a *brain-blow to their expectations*—I sent it in—full satisfied, from the consciousness of its imper-turbable axioms, that all the powers of error and wickedness combined could not withhold from it the suffrage of the advertised medal.

Four days, however, had scarcely passed over when the machinations of the “Council” break forth in another, and still more glaring outrage. Having perceived that a *new candidate* had taken the field, and with something like that intrepidity which rectitude ever stimulates, they—at the *request of the identical party* before favored—sent forth a *third advertisement*, ordering *all the Essays to be taken back again*, and *extending the period of improvement* to one month more!

But the most *barefaced* and *profligate* part of the proceeding was, that they had the effrontery to *dress up* this advertise-

ment as the second, on the former occasion—*the “receiving,” forsooth, of “other Essays!”*—to lull the public by the plausibility of their motives!

At this *re-violation* of all that was honest and rational—of all that was conformable with justice, and in harmony with inner light, I confess, my self-possession, for a moment, forsook me. Having received the intimation from another, and catching *his spirit* as he deliveredēd it, I proceeded, in a headlong and rather too determined career, to arrest the progress of a villainous imposture, which I knew was somewhere at work,—*though I was yet ignorant of the proper quarter*,—and for which, I have since, been, made most retributively to suffer. However, I got a clue to the *main spring* of the “affair;” and, though this was, in itself, an undeniable good, yet did it little compensate for the injury which accompanied it; for, by the earnestness of my manner having identified myself with the author of the *new composition*, I did not only take from it all that charm of *in-cognito*, under which its merits must otherwise—*against all conspiracies*—have triumphed, but I embittered the umpires against me personally, by the tone and bearing of my declared defiance.

What, however, was the upshot? Why, truly, that, after poring over my work for six long months, from no good motive, it is evident when they had determined on *all the others* within the short compass of three—they pronounced, in spite of them, that *it* was the victor!

But how did they give utterance to this forced conviction? Just in the same strain of deceptive evasiveness which characterised their earlier measures—namely, by voting it a *special* and *merely nominal* premium! *leaving the original one undisturbed*, according to previous compact, to their own dearly beloved brother, and familiar fellow council-man!

It is worth while to quote the outline in which they advertised this. It was as follows:—

“ ROYAL IRISH ACADEMY HOUSE.

“ On Monday, December 17, a Meeting of the Council of the Royal Irish Academy was held for the purpose of deciding on the merits of Essays received, pursuant to advertisement, *On the Origin and Use of the Round Towers of Ireland*, when the following Premiums were adjudged; viz.—

“ £50. and the Gold Medal to George Petrie.

“ £20. to Henry O’Brien, Esq.”

Now, if this advertisement were really the herald of truth and honesty: and not intended as the cover of a systematic cheat, it should have been thus couched:—“The Royal Irish Academy have awarded their Gold Medal and Premium to Mr. Petrie, for his successful developement of the subject proposed; but, in consequence of certain redeeming features in Mr. O’Brien’s Essay (which may or may not be mentioned) they could not dismiss it without some mark of their approval; they have, accordingly deviated from their established rule, and voted it a separate premium.” Whereas, the above advertisement would *insinuate* that there were *two* premiums all along intended; and that the first of these was given to the *best* composition, and the second to that which *approached it* in quality!

But this would not square with ulterior objects in view, which now multiplied in intensity as they approached the denouement. The great point to be secured was the *Gold Medal*, not alone because of the accompanying £50; but because that Lord Cloncurry had declared that he would follow the Academy’s verdict, or even *empowered* them to award his premium of £100. additional, on the same topic, to the successful Essayist to whom *they should vote this insigné*. Such a boon, therefore, must not be lost to their *friend*, at any peril or any sacrifice, while they hoped that they should lull the public vigilance, by the affected ingenuousness in which they issued forth the announcement

As this delusion, however, must, at some time, have an end, and inevitably evaporate, soon as the rival Essays are published, it is determined on, furthermore, to keep mine in the back-ground, in order to give the other a “market-day;” and, then, when the public are *insulted* with a farrago of *anachronism* and *historical falsehoods*, they are to be treated to the “*truth*,” in the shape of the second “Prize Essay;” by the force of which all mysteries being unravelled, the reader will naturally exclaim, “*this alone is right.*” To which the Academy have this ready answer : “*Oh ! Yes ; and have we not admitted the fact, by voting it a special premium ?*” Their poor, paltry, wretched, contemptible Twenty Pounds ! And yet this was the subterfuge, on which they reckoned for impunity !!!

On hearing of the “decision,” I wrote off to the secretary, tendering, in indignant irony, my thanks for their adjudication — taking care, however, to tell them that I had expected an issue more flattering to my hopes. At this time I had no idea what may have been the theory of the other essayist.—I did not know but that it may have been *my own*, supported more talentedly, and, substantially, more elucidated ; fancy therefore my astonishment on learning that they were the very *antipodes* of each other, and “wide as the poles assunder !”

The bubble must, therefore, soon burst, I thought ; and I was not long in suspense as to the accuracy of this inference. From the commencement of the publication of the Dublin Penny Journal—of which the principal conductors, or at least, contributors, are members of the academy, and *Mr. Petrie, himself*, its *antiquarian high priest*—pending the *scheme* of the “Towers,” and before its formal notification, whenever reference was made to their origin and date, its columns, unqualifiedly, asserted that they were Christian and modern. Now, however, when their conviction was revolutionised by the proofs of my treatise, it was necessary, of course, to retrace their steps ; and, as an open acknowledgment of *error* would be too self-

abasing for *academicians*, they thought they must put forth a *feeler*, as if implying *doubt* on the matter; which would have the two-fold effect of screening the “council’s” verdict—as the result of doubt or ambiguity—and of preparing the public mind for the *altered* and *novel* conclusion to which *all* must, ere long, as well as *themselves*, have arrived.

My eye, however, was on their plans, though separated by a “roaring sea.”—I knew that where there were so many windings to mature the plot, there must be as many to prevent its detection; and, accordingly, the very first move they made, on their *new chess board of tactics*, I *check-mated* it, at once, by the following letter:—

(No. 1.)

*London, March 16th, 1833.*

DEAR DR. SINGER,

The Dublin Penny Journal of Feb. 23rd, on the article “Devenish Island,” contains this sentence, viz. “whether the towers are the accompaniment to the churches, or the churches to the towers, is a question not yet decided.”

Now, *this*—coupled with the circumstance of the committee having awarded *two* premiums, to *two*, as I understand, *conflicting ascriptions*; and that when only *one* was *originally proposed*—induces me, with all deference, to offer this memorial, through you, to the Academy.

As the developement of *truth* in the elucidation of *history*, is the object of the *antiquarian*—and as “the labourer is worthy of his hire,” I take the liberty respectfully to ask, whether, if I make *my ascription* of the Round Towers a *mathematical demonstration*, with *every other incident* relating to their founders, comprehending *all* the antiquities of Ireland, as connected therewith—and this by *all the varieties and modes of proof*—whether, I say, in *that event*, will the academy award

me *the gold medal* and premium? or, if that cannot be *recalled*, an equivalent gold medal and premium?

My intercalary work, *substantiating* all the above, is now finished, and can be forwarded to the committee by return of the same post which will favor me with your answer.

I have the honor to be, Dear Sir,

Your obedient, &c.

HENRY O'BRIEN.

Rev. Dr. J. H. Singer,  
*Secretary to the Academy.*

By the above proposal I must not be understood as, *for a moment, admitting* that my *original Essay* “was not *all sufficient, all conclusive, all illustrative, and all convincing*,” but as I had more arguments still in reserve, I wanted to elicit from the Academy the admission that it was *truth* they sought after, in order to overwhelm them with the influx of its inexhaustible light. After waiting, however, more than three weeks, and getting no reply, I forwarded those other proofs accompanied by a letter, of which the following was the conclusion, *viz.*—

(No. 2.)

These are but *items* in the great body of discoveries which this intercalary work will exhibit. In truth, I may, without vanity assert, that the *whole ancient history of Ireland and of the world*, is therein rectified and elucidated—what it never was before.

Am I, therefore, presumptuous in appealing to the Royal Irish Academy—the heads of Irish literature and the avowed patrons of its developement—for the reward of my labors?

I shall, with confidence, rely upon their *justice*.

I have the honor to be, with sincere regard, &c.

HENRY O'BRIEN.

To the Rev. Dr. J. H. Singer,  
*Secretary to the Academy.*

(No. 3.)

*Royal Irish Academy House, April 16th, 1833.*

SIR,

Your improved Essay and letter were yesterday laid before council ; and, as Dr. Singer is at present confined with the gout, it devolves on me to communicate to you the following extract from the minutes.

“ Resolved, that the Secretary be directed to reply to Mr. O’Brien, and to state that any alteration or revocation of their award cannot be made, *whatever may be the merits* of any additional matter supplied to them after the day appointed by advertisement; but, if Mr. O’Brien be willing that the new matter be printed along with the original Essay, the council will have the same perused in order to ascertain the expediency of so enlarging their publication.”

By order,

RICH. ROW,

*Clerk to the Academy.*

To H. O’Brien, Esq.

(No. 4.)

*London, April 18th, 1833.*

Had I a *notion* that the Academy’s reply would be such as your letter has this day imparted, I would never have sat down to indite those *long* additions, much less have forwarded them for *their perusal*. For why did I write to the Sectetary *three weeks* ago, but to ascertain, *whether or not*, in the event of *my* doing *so and so*, would the *Academy* act *so and so*? and thus repair that injury which they had before inflicted? What could be more easy than to give me a *catagorical* answer, one way or the other? Instead of

which, however, they left me to my own conclusions, which—as usual, in such circumstances—leading me to construe silence into acquiescence—I transmitted my documents on the tacit faith, that though the Academy would not pledge themselves by a written promise, they would, notwithstanding, if my researches proved adequate, reward my industry by a suitable remuneration.

Now, however, when my papers have been received, and my developements communicated, I am told that, *be their merits what they may*, the award is *irrevocable*; and I have no alternative, in the writhings of my mortification, but the consolation of being *injured* and *duped* at the same time.

You will say, perhaps, that my new evidences have not yet been read; and that, therefore, my property, is secure and sacred. But has not the *accompanying letter* been read? And what was *that* but a *programme* of their contents?

I had *thought* that the Royal Irish Academy were not only a learned, but a *just* and a *patriotic* society. I had *thought* that having marshalled themselves into an institution, with the avowed object of *resuscitating from death* the almost *despaired-of evidences* of our *national history*, they would not alone *foster* every *advance* toward that desirable consummation, but, shower *honors*, and *acclamations*, and *triumphs* upon him, who has not only *infused a vital soul* into those *moribund remains*, but made the history of Ireland, at this moment, the *clearest*, the most *irrefragible*, and withal, the most *interestingly comprehensive chain of demonstrational proofs* in the *whole circle of universal literature*.\*

But it is not alone the being deprived of my reward that I complain of, and the transferring of that reward to *another*, every *sentiment in whose production must inevitably be wrong*, but it

\* This I predicate of my work upon the “Round Towers.”

is the *suppression* of my labors, and the keeping them back from the public eye, in deference to my *opponent's* work, lest that the *discernment* of the public should bestow upon me those *honors* which the *discretion* of the Academy has thought proper to *alienate*, that affects me as most severe.

Indeed, it has been stated from more quarters than one, that the withholding of the medal from me, in the first instance, and the substituting thereinstead a *nominal* premium of twenty pounds, originated from a personal pique against me individually. Such a report I would fain disbelieve, and yet it is hard not to give it some credence, seeing that the *irresistible cogency* of my *truths*, and the *indubitable value* of my literary discoveries, are not only not rewarded, but kept back from publication, *until some one else* more fortunate, or rather, *more favored*, shall *run away with* the credit of my cherished disclosures. I wish—I desire—I most intensely covet, that the Academy would convince me that *this is not an act of the most aggravated injustice*.

You will please lay this before the Council, and tell them from me, respectfully, that I do not want them either to “alter” or “revoke” their award; but, *simply* to vote me “*an equivalent gold medal and premium*” for my *combined essay*, or, if they prefer, the *new portion* of it. Should this be refused, *I will put my cause* into the hands of the *great God* who has *enlightened me*, and make *Him* the umpire between me and the Academy.

I have the honor to be, &c. &c.

HENRY O'BRIEN.

To the Rev. Rich. Roe,

*Clerk to the Academy.*

No answer having arrived to this communication, I delayed the publication of the present work, though printed, to see what

the above would effect.—In the interim, Mr. Godfrey Higgins, the learned and ingenious author of the “Celtic Druids,” and who has been *partly* in possession of my developement of the “Towers” for some time back, favored me with a visit—during which we conversed principally on historical questions. The next day I addressed him a *note*, a copy of which, with its *answer*, I take leave to subjoin, for the sake of the *terminating* clause of the latter, being the *suicidal acknowledgment* of the “Academy’s” *disingenuousness*.

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(No. 5.)

*May 2nd, 1833.*

DEAR SIR,

I hope you will not feel displeased at the frankness of this question which I am about to propose to you, viz. Have you any objection to shew me in manuscript, before you send to print, the terms in which you speak of me in reference to those points of information which I entrusted to your confidence—such as the ancient names of Ireland and their derivation, the Towers and founders, &c.

Should you think proper to consent to this feeling of anxiety on my part, I shall be most willing to share with you those other “points” which I exclusively retain.

To the full extent you shall have them. The only condition I require is, the credit of originality—which I have laboriously earned. Please to drop me a line in reply to this, and allow me to subscribe myself, with great respect,

Dear Sir,

Your obedient,

HENRY O'BRIEN.

*Godfrey Higgins, Esq.*

(No. 6.)

*May 3rd, 1833.*

MY DEAR O'BRIEN,

You may be perfectly assured I shall print nothing which I have learnt from you without acknowledging it. But I have really forgotten what you told me, because I considered that I should see it in print *in a few days*. Any thing I shall write on the subject, will not be printed for years after your books have been before the public. You did not tell me the name of Buddha, but I told it you, that it was Saca, or Saca-sa,\* which I have already printed a hundred times, and can shew you in my great quarto, when you take your tea with me, as I hope you will to-morrow. *Sir W. Betham* told me of the Fire Towers being Phallus's, last night, at the Antiquarian Society.

Yours, truly,

G. HIGGINS.

\* It is true Mr. Higgins has told me this, and I listened, with polite silence, to what I had read "in print" a thousand times before. But our chronicles call the name, Macha, and I abide by them. The true history, however, of Budha and Budhism, which I alone possess, neither he—and I say it with submission to his diversified acquirements and indefatigable application—*nor any other writer of the present or many hundred preceeding ages, have, or have had, even approuched in thought.* Having in a note, towards the conclusion of this present volume,—which had passed through the press long before I had resolved on prefixing this exposé—mentioned Mr. Higgins's name as amongst the supporters of the *fire fatuity*—that true ignis fatuus—I here gladly avail myself of the opportunity of quoting that he only "thought it expedient to continue the name by which *these towers* are generally known." . . . "They are cer-

Who, now, can pretend to think that the *neutralising award* of the “Council,” was the effect of scepticism or legitimate doubt? Here Sir William Betham,—the Ulster King at Arms! the Goliah of *Antiquaries!* as he is, undoubtedly, of *Pedigrees!* —being himself a *member* of the “deciding tribunal,” proclaims, in the midst of a venerable literary assembly, that *my solution* of the Round Tower enigma is accurate;\* and yet, in the teeth of this *confession*, and of the *conviction* which *extorted* it, trampling under foot the shackles of *conscience, honesty, and truth*, he votes away *my medal* to a *compilation of error and falsehood*, and thinks to *evade exposure* by a *dexterous subterfuge*. But it will not do—I will take the *reform* of the Academy into my own hands; *and furthermore claim Lord Cloncurry's premium.*

(No. 7.)

*London, May the 2nd, 1833.*

DEAR DR. SINGER,

I exceedingly grieve to hear of your ill health.—Its announcement, I assure you, made me look within myself, and for a moment, lose sight of my own hardships. I

tainly not belfreys; and the fire-tower scheme being gone, I have not heard any thing suggested having the slightest degree of probability.”—*Introduction to The Celtic Druids*, p. 46.

\* I am here obliged to let out more of the *secret* of the “Towers,” than I had intended. Then be it known, that I have not only *proved* them to have been Budhist Temples, but Budhist Temples themselves to have been Phalli, which accounts for their peculiar form. And if, now, the reader should imagine that he has got all the *arcana* of my discovery, I can tell him he mistakes very much.

hope, however, that you are now so far recovered as to send me a favourable answer to this my *last* appeal.

Taking it for certain that the Academy's having not replied to the tenor of my late intimation, arose from the circumstance of there having been no "Council Day" since; and as I anticipate that on Monday next my *question* will be *finally* disposed of, I am anxious for the good of *all parties*, and for the *triumph of truth*, to shew you in *one view* how I have amputated the last *supports* of error, and covered its advocates with ignominy and shame.

\* \* \* \* \*

Thus *every leaf* unfolds evidences to the realization of *my victory*. I took my stand at the outset on the pedestal of *truth*; and I challenge scrutiny to insinuate, that, in the *multiplied developements* which I have since revealed, I have deviated from my *grand position* one single iota.

Let me not be supposed, in the observation with which I am now about to conclude, that I mean any thing disrespectful to the Council of the Academy. Many years have not passed since I knew several of them in a different relation; and, however little effect, College Associations may produce on *other* minds, I find not their influence so fleeting or transient. It is with extreme reluctance, therefore, that I would split with a body who have lectured me as tutors. But *time has advanced*: *I am now right, and they are wrong, and the cause which they patronise will not do them much credit.*

I do not, however, yet give up my hopes but that the Academy will *wisely* retrace their steps: revocation of the *former* medal I do not require,—much less the exercise of a single grain of *partiality*.—My demand merely is, as my former letters have indicated, the substitution of *justice*.

Please receive the assurance of my consideration, and in

confident reliance that you will use your influence in this matter, and favor me with the upshot instantly after Monday's Board,

I remain, ever sincerely, yours,

HENRY O'BRIEN.

P.S. My translation of "Ibernia Phœnicia" has been printed for some days back ; but I have suppressed its publication in suspense about this affair. I shall not wait after the due period for hearing of Monday's decision.—H. O'B.

No answer having arrived to *this* or its precursor, I had no choice but to act as follows:—

(No. 8.)

*London, May 9th, 1833.*

DEAR DR. SINGER,

My appeals are over—and, I regret to say, that they have not been attended to. The *virtuous* and *enlightened part* of the Academy, therefore, cannot blame me, if in the assertion of my honest right, I try the effect of a public remonstrance.

In the interim, I transmit to you by this night's post, some additional leaves, which—in the anxiety of dispatch, as well, indeed, as from fear that they would not be inserted, *because they overwhelm for ever the antiquarian pretensions of the Dublin Penny Journal*—I have omitted to copy. However, I will now forward them and claim, as an act of justice, that they be printed along with those already sent, in the original Essay.

\* \* \* \* \*

\* \* \* \* \*

And now I shall have done by telling you that had I not

written a single word on the advertised subject but the following, I should be entitled to the *advertised premium.*

\* \* \* \* \*

I shall now bring out my printed work, and prefix to it part of this correspondence. It is a painful duty, but it is a *duty*, of necessity indispensable.

I remain, Dear Sir,

Your obedient, &c. &c.

HENRY O'BRIEN.

To the Rev. Dr. J. H. Singer,

*Secretary to the Academy.*

I shall now close with the following letter, which will be seen for the *first time* through this medium, reserving my proofs therein alluded to, until particularly required. In the interim, if any gentleman, in the *exercise* of a *free judgment*, should think proper to *dissent* from me, whether as *editor* or *translator* of the present work, and to express that dissent in corresponding language, I shall feel obliged—as *having no facilities for watching periodicals, newspapers, magazines, or reviews*—by his favoring me with a copy of the publication in which his remarks appear, directed to the care of Messrs. Longman and Co. Paternoster-row, London.—And I entreat the same favor of those who may *approve* of my views, if, peradventure there be any such:—

(No. 9.)

*London, May 10th, 1833.*

DEAR DR. SINGER,

I have exhausted all the forms of blandness and conciliation, in the vain hope of inducing the Academy

to redeem *themselves* from *disgrace*, by doing *me* common *justice*. I have strove in the mildest terms of conscious rectitude, invigorated by a phalanx of overwhelming proofs, to make them re-consider their course, and spare me the unpleasant task of exposing a deed which I am loth to characterise by its proper designation. But “the heart of Pharoah” was hardened—the “voice of the charmer” not listened to—and to my soft importunites nothing was returned, but the coldness of obduracy and disregard.

The Rubicon, therefore, is crossed—my patience feels insulted—and the only consideration I value, in the resolve to which I have at last been driven, is, that *you* had nothing to do with the “job” of the Round Towers.

Little did the Academy know what arguments I could adduce in elucidation of *certain mysteries*.—As little do they now dream what proofs I can summon—though *you* cannot have *forgotten* one of them, while I promise I shall make *Dr. Mc. Donnell* recollect another—that the gold medal and premium were pre-determined to Mr. Petrie, before ever I became a candidate; and that, *consequently*, the advertisement under which I was *invited* to contend, but from which the Council never expected an intruder, was but a specious delusion!

In this determination, I violate no act of private regard, nor set light by the claims of individual acquaintance. You know yourself how earnestly I struggled before the consummation of this nefarious proceeding, to stem the agency of that despicable under-current which I had just detected. I knew that fraud, of some kind, was at work; and though unable, at the moment, to fix upon the personage in whose favor it was set a-going—nay, though *mentally* fastening the blame thereof upon another, whose *name*, however, I never *let slip*, and to whom, I rejoice to say, I have since made more than recompense, for this ideal injury—yet could I not be persuaded but that something

*sinister* was designed : and to frustrate that influence of prominent deceit, you know how vehement was my address. I implored you, I besought you, and all but upon my *knees*, and with *tears* I invoked you, by your regard to justice, and your fear of a Creator, to *check this trickery*,\* and allow *merit, alone and anonymous*, to decide the issue.

I now, in the same spirit of solemn self-composure, adjure the “Council” through you—for their own sake as well as mine—in the name of that God before whom they and I shall one day appear, and who now suggests this threat and propels its utterance, that they will have my cause redressed, and make me reparation, not only for the substantial trespass, but for the mental disquietude and agony which this “business” has occasioned. If they do not, rest satisfied that, *my path is already chalked*. All the *evolutions* of the Council, as displayed upon the “Towers,” and with which I am but too familiar, shall be immortalized in letter-press : and I do not yet despair of the *hereditary fairness* of my country, but that it shall *register* its dissent from the decision of that tribunal, which could have had, at once, the *obtuseness* of intellect and the *perverseness* of conduct, to *stultify* their own verdict by a contradictory award, and—after *inveigling me into a competition which they never meant to remunerate*—*deprive* me of the fruits of my indubitable triumph, in the pursuit of which I had almost lost my life, and cut short my existence in the very spring of my manhood.

I mean no offence, individually or collectively to the Academy, or its members ; but as they have been deaf to the justice of my “private appeals,” I shall try the effect of a “public

\* It is due to Dr. Singer to state that he did all he could to repress it—but he cannot deny how it escaped him, perhaps inadvertently, that he feared it was a forlorn hope.

remonstrance"; and as to *ulterior* consequences, I greatly err, else the upshot will shew that, the motto\* adopted as my fictitious signature in the "Essay," was not the random assumption of inconsiderateness or accident, but the true index to the author's resources.

My proposal is this--my unshaken position from which I will not swerve or retract—a *gold medal and premium equivalent to those originally advertised.*

I am, Dear Sir,

Your's sincerely,

HENRY O'BRIEN.

To Rev. Dr. J. H. Singer,  
*Secretary to the Academy.*

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\* Φωνη εν τη ερεμω.

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## TRANSLATOR'S PREFACE.

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SHOULD it be asked by any of my “old associates,” who, from college recollections, may be disposed to overvalue whatever capabilities I possess, why, wishing to court popularity as a writer, I would not rather originate some theme of my own than make my labor subservient to the fame of another—to this I shall reply, that I am not so actuated by the desire of appearing an *original*, as to forego what I conceive to be a favourable opportunity of doing a practical good, by presenting to the great bulk of my countrymen—and countrywomen also—who, in amiable devotion to the land of their forefathers, ever allied and connected with the purest virtues of the heart, yield not to the daughters of the once-celebrated Sparta, whilst in all those finer sensibilities\* which constitute the charm of social life, and sublime the human

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\* “The ladies of Ireland,” says Carr, an intelligent and highly respectable English writer, “possess a peculiarly pleasing frankness of manners, and a vivacity in conversation, which render highly interesting all they do and all they say. In this

species to a nearer relation to divinity, they stand proudly and pre-eminently beyond them—a faithful and, I trust, an acceptable transcript of the researches of an individual, who—in the genuine flow of an ennobling gratitude for the ordinary hospitality\* which Ireland offers to every stranger—sat down in the vigor of a green old age—an old age as full of honor as it has been distinguished by usefulness—when the crude notions of enthusiasm are naturally extinct, and the mind fixed upon the awful certainty of its near transit to another sphere, rejects the intrusions of vanity and self-conceit, not less of worldly parade than literary hypothesis†—to

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open sweetness of deportment, the libertine finds no encouragement, for their modesty must be the subject of remark and eulogy with every stranger.”—*Stranger in Ireland*, p. 148.

“ The ladies of Ireland are generally elegantly, and frequently highly-educated ; and it is no unusual circumstance to hear a young lady enter with a critical knowledge into the merits of the most celebrated authors, with a diffidence which shows that she is moved by a thirst for knowledge, and not by vanity. A greater musical treat can scarcely be enjoyed, than to hear some of them perform their own Irish airs, which are singularly sweet, simple, and affecting. Those who have been present at a ball in Ireland, can best attest the spirit, good-humour, and elegance which prevail in it.”—*Stranger in Ireland*, p. 149.

\* Sunt sane homines hospitalissimi, neque illis ullâ in remagis gratificari potes, quam vel sponte ac voluntate eorum domos frequentare, vel illis invitatum condicere. Stan. de reb. in Hib. gest. lib. 1, p. 33.

† Opinionum commenta delet dies; naturæ judicia confirmat.—*Cicero*.

remove the rubbish which overhung our antiquities, and exhibit before the eyes of an admiring world, the source of that magnificence which commanded the homage of this world before ;—anxious only to elicit *truth*, and in the laudable pursuit of this paramount destination, deeming no industry too great—no pains unrequited. Such being the spirit that influenced our author, in the origin and prosecution of this his design, I should be ashamed of myself if I could allow any narrow feelings, of false delicacy or overweening self-importance, to interfere with my respect for such exemplary worth ; but chiefly, and more especially, when the fruits of such an impulse have been brought to bear upon a country which, whether its civil condition, or its literary character, be the topic of debate, never fails to enlist my keenest emotions, and to vibrate with interest to my inmost soul.—*Hibernicus sum, Hibernici nihil a me alienum puto.\**

“ Nature,” says Gibbon, “ has implanted in our breasts a lively impulse to extend the narrow span of our existence, by the knowledge of the events that have happened on the soil which we inhabit, of the

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\* Breathes there the man with soul so dead,  
Who never to himself hath said,  
*This is my own, my native land?*

*Scott.*

“ Nescio quâ natale solum dulcedine cunctos  
Tangit, et immemores non sinit esse sui.”

characters and actions of those men from whom our descent, as individuals or as a people, is probably derived. The same laudable emulation will prompt us to review and to enrich our common treasure of national glory ; and those who are best entitled to the esteem of posterity are the most inclined to celebrate the merits of their ancestors."

But as utility, not celebrity, is my object, I shall forbear descanting upon my own merits in the undertaking, lest those who are ignorant of my motives, and of the frankness in which I habitually indulge, should suppose that any further explanation, in which *self* must be so prominent, would imply a certain tenacity inconsistent with this avowal.\* To the critics, therefore, and to an enlightened public I consign the task, while I confine myself to a consideration of the original composition.

The purport then of the author is to prove—by the analysis of names imposed in the days of Paganism and retained amongst us till the present, and by

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\* Nor, indeed, were the subject a less grateful one, would I consider the province of a translator so inconsiderable by any means, knowing well that it depends greatly upon the individual so to invigorate, at least, if not to mould, the materials as to make them appear his own ; and should my example in this instance encourage those endued with brighter qualifications, to undertake the translation of those Irish MSS. which lie moulder upon the shelves of our University, I shall rest satisfied with having done some good "in my day," were it only that of pioneering to those who may reflect a lustre o'er the landscape.

the similarity of worship cultivated in Ireland, before the introduction of Christianity, to that practised in Phœnicia at the same era of time—that a colony from the latter place must at one period, and that a very distant one, have visited our shores, and spread their dominion over the whole extent of the island.\*

It is true I may be here met by an objection, as to “what possible advantage such inquiry could now promote, either as regards the issue of the discussion itself—the remoteness of the period, and the absence of intervening records opposing so many obstacles—or its effects, if successful, upon the literature, the commerce, or the politics of this country.” With the lukewarm and apathetic, I doubt not, this objection may carry much weight, as they want but little argument to countenance the heartlessness of their recreant degeneracy. “What is it to us,” they say, “who trod those ‘green acres’ in ancient time—whoever they were, they have long since passed

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\* Who fill the pages of history? Political and military leaders, who have lived for one end, to subdue and govern their fellow-beings. These occupy the fore-ground; and the people—the human race—dwindle into insignificance, and are almost lost behind their masters. The principal and noblest object of history is, to record the vicissitudes of society, its spirit in different ages, the causes which have determined its progress and decline, and especially the manifestation and growth of its highest attributes and interests of intelligence; of the religious principle, of moral sentiment, of the elegant and useful arts, of the triumph of man over nature and himself.—*Dr. Channing on Power and Greatness.*

away, and we are only interested as to the present occupancy. The analysis of names—suggested by caprice, or at best an allusion to some passing accident, no longer valuable—may afford entertainment, perhaps, to etymologists, but none to us. To us it is sufficient that we can disport our exterior, and maintain a seemly attitude during our transitory sojourn, among the butterflies\* of the hour, while the book-worm and recluse may enjoy all the pleasures they can possibly extract by poring over the pages of time-worn manuscripts."

" When we have made our love, and gamed our gaming,  
 Drest, voted, shone, and may-be something more;  
 With dandies dined; heard senators declaiming;  
 Seen beauties brought to market by the score,  
 Sad rakes to sadder husband's chastely taming;  
 There's little left but to be bored or bore;  
 Witness those '*ci-devant jeunes hommes*' who stem  
 The stream, nor leave the world which leaveth them."†

\* Were a home tour considered as necessary to a finished education as a foreign one, our high-born youth might visit other countries possessed of the necessary accomplishment of being able to describe their own, in which too many of them are lamentably defective. The admirer of rural beauty in all its varied forms may be here fully gratified; while the man who delights in antiquarian lore will, in Ireland, find numerous monuments connected with the annals of a nation whose history, from the most remote period, has been so marked by vicissitudes, as to render them at this day, perhaps, the most singularly circumstanced people in Europe.—*Fitzgerald.*

† *Byron.*

If, in the sentiments here attributed to a certain class of my countrymen, I should be supposed to include only the “giddy” and the “gay,” I take leave at once to correct the misconception, and—though reluctant to censure—to enlarge the dimensions of my portrait. It is a melancholy reflection, that, while all nations on the globe feel a manifest elevation in tracing the particulars of their origin to the very minuteness of detail, the Irish alone should lie dormant in the cause, and—though once distinguished for the more than religious zeal with which they registered their histories, and preserved their genealogies;—a practice, which—originating in the same love of order and motives to regularity, that influenced the Israelites in the preservation of theirs, viz. to regulate the succession to the throne and other dignified posts, as well military as magisterial—no less elucidates our assertion, of the early civilization of the Scoto-Milesians, as the true Irish are emphatically and properly designated, than it does their intercourse at one period\* with that ancient people of God, from whom they adopted the practice, and whom they greatly surpassed in some improvements—yet,

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\* The Cuthites, Scuthæ, or Irish, were seated on the coast of the Red Sea when Moses passed through it. It is probable that after the loss of Pentapolis they united, under the name of Phœnicians, on the Red Sea, and these were they who gave protection to Moses after he had been refused a passage by the King of Edom.—*Vallancey.*

alas ! do they now—seem to have lost, perhaps, with the sense of their national independence, all sense, at the same time, of their hereditary honor, and ancestral nobleness !\* Look to China, and see how she delineates the progress of her empire through ages and ages of uninterrupted continua-

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\* To our want of national feeling, and our tasteless and ignorant prejudices, may be attributed the danger from which we lately escaped of losing—what, perhaps, we have most reason, and deserved most to have lost—our unrivalled national music. Divided, as we have been, by the bigotry and ungenerous policy of our rulers, aided by our own ancient superstitions—deserted by our nobles—driven by our poverty, our misfortunes, and our wrongs, to the moping inanity of despair—our melodies would soon have shared the fate of our minstrels, if the genius and industry of two individuals had not averted such a catastrophe for ever. Moore, by uniting them to poetry “worthy of their tenderness, their energy, and their spirit,” has raised the airs of his native country to a widely extended popularity; and the natives of the old and the new world now respect the feelings, and pity the misfortunes, of the islanders, whose strange and artless stories can excite, by a power like magic, the strongest emotions of sadness or of joy.

—*Dublin Examiner.*

#### DEAR HARP OF MY COUNTRY.

Dear Harp of my country ! in darkness I found thee,  
The cold chain of silence had hung o'er thee long,  
When proudly, my own Island Harp ! I unbound thee,  
And gave all thy chords to light, freedom, and song !  
The warm lay of love and the light note of gladness  
Have wakened thy fondest, thy liveliest thrill ;  
But so oft hast thou echoed the deep sigh of sadness,  
That even in thy mirth it will steal from thee still.

tion. Turn to Egypt, to Chaldea, and to Arcadia, and do they not do the same?\* The houses of Austria and Ascot, single families, and much nearer home, trace up their origin to Noah himself. Yet all these pretensions, however exaggerated and inconsistent, and at variance with the cosmogeny given in Holy Writ, are, notwithstanding, listened to with something like attention, in deference, perhaps, to that “*Amor Patriæ*,” that ever pardonable vanity, which they irresistibly obtrude upon us.†

Other nations, also, that may have controlled their fancies within more *moderate* bounds, and confined their ascensions to more tangible æras, have yet

Dear Harp of my country ! farewell to thy numbers,  
This sweet wreath of song is the last we shall twine ;  
Go, sleep with the sunshine of Fame on thy slumbers,  
Till touched by some hand less unworthy than mine.  
If the pulse of the patriot, soldier, or lover,  
Have throbbed at our lay, 'tis thy glory alone ;  
I was *but* as the wind, passing heedlessly over,  
And all the wild sweetness I waked was thy own.

*Moore's Irish Melodies.*

\* The comparison of these names with that of Ireland will not appear so very preposterous, nor their *juxta-position* so very casual, when my “Essay upon the Round Towers” shall have been read.

† To trace nations to their origin is among the most curious and delightful of intellectual pursuits : it establishes important facts ; illustrates sacred records ; and, while it confirms all the great truths of political science, it tends to gratify a patriotic vanity ; for nations, like individuals, are proud of being descended from illustrious ancestors.—*Whitty.*

been allowed some slight tincture of romance, and have improved the indulgence to the very “poetry” of aspiration. In no instance that I am aware of have those claims been disputed, if we but except the nations above adduced, nor can that properly be called an exception, as the facts and assertions are virtually ceded, when the effort is made to explain them by an accommodated system of chronology. But if Ireland—distracted, impoverished Ireland—should raise her puny voice, and breathe an allusion to her primitive consequence, the sound would be so dissonant from authorised reports\*—set forth by interested or mercenary scribes, confirmed by repetition and ingenious circulation, while all attempts at disproval were studiously suppressed—that the world would look amazed at her impudence in the assumption, and reject at once, and without a hearing, her prejudged claims! Shame, however, upon that policy which could war with the literature of a country! and double shame upon that country which could allow itself, under any circumstances, to be so

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\* Peter Lombard, who was titular Archbishop of Armagh in the reign of Queen Elizabeth, states, in his *Analecta*, that the “English governors endeavoured to destroy or carry away every monument of antiquity belonging to the Irish of which they could obtain possession; and that a great number were shut up in the Tower of London, and consigned to forgetfulness, which, if translated, would throw new and interesting light on religion and letters.”

debased, as to have its records swept away, its lights stifled, and its monuments obliterated, except such as accident may have saved, or laborious industry decyphered, from the scanty materials of inscriptions and names, without a single clue to guide the historian in his path, or a single star but the polar one of truth, to steer his course by, in the midnight of his despairing! "On turning," says Whitty, "from the page of antiquity to the accounts of native annalists, we find the gloom which environs our inquiry penetrated but by few gleams of brightness. The bigoted fury of her invaders, and the gothic policy of her rulers, have been busy with the historical documents of Ireland. The Dane and the Briton were alike hostile to the proofs of a former glory; and what the Pagan spared the Christian sought to demolish.\* Their relentless antipathy being so successful, perhaps the interest of truth would have suffered little had their baneful industry been greater. The records which survive are few, and of questionable authority. The information which is to be derived from them is confused and contra-

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\* Booth, *Analecta*. p. 557, *et seq.* Lynch Cambr. Evers. pp. 41-157. The Magnates Hiberniæ, in their remonstrance to Pope John XXII. charge the English government, of the 13th century, with the destruction of their laws. (Hearne, *Scotichron.* vol. iii. p. 908.) This spirit prevailed even in the time of Cromwell. His soldiers had a particular antipathy to the harp. Lynch Cambr. Evers. p. 37.

dictory. They establish no one fact of early Irish history in a satisfactory manner, and are much better calculated to perplex than to elucidate."

From my soul I am puzzled to find a palliative for such a system\*—a system which, ere long,† must recoil with dismay before the triumphant blaze of innocence aggrieved—or if I must elicit *some benefit* from its heart-rending sorrows, it will be, in its affording some excuse for the culpable, and otherwise inexplicable, supineness‡ that pervades all

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\* Opus opinum casibus, atrox seditionibus, etiam in pace sevum.—*Livy*.

† What is a Crisis? Our great Lexicographer has well defined it, as “the point in which the disease kills, or changes to the better: the decisive moment when sentence is passed.” Precisely to this point has Ireland arrived; her disease—sometimes slowly and imperceptibly, but always steadily, progressive—has of late advanced with overpowering rapidity; and the fiat must speedily go forth which can issue but in one alternative—healthful renovation, or final dissolution.—*Charlotte Elizabeth*.

No one affects to deny the awful importance of this juncture: two parties, for ages and centuries divided by an impassable barrier, now start up in simultaneous opposition to each other; and both to a government which would unite them on a basis as repugnant to the darling prejudices of the one, as it is subversive of the vital principle that animates the other.—*Charlotte Elizabeth*.

‡ The idle indifference which we evince for the knowledge and preservation of our antiquities, is surely, to say the least of it, but little creditable to our nationality or our taste. In no part of Great Britain, we may safely venture to assert,

classes of the Irish, as to the consideration of what they once were—a supineness which, I repeat, cannot else be accounted for, than by the successful operation of that iniquitous policy,\* by which they would at last seem habituated and reconciled to their degradation !

“ In all, save form alone, how changed ! And who  
That marks the fire still sparkling in each eye—  
Who but would deem their bosoms burned anew  
With thy unquenched beam, lost Liberty !”†

Let it not be supposed, however, that the sting of this impeachment is at all levelled against the present government, or even against those who have preceded them in the administration. No ; I can myself bear honourable testimony to the ready willingness with which they, and their august master, our gracious and most beloved sovereign, King William the

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would a similar feeling be found among the enlightened classes of society.—*Dublin Examiner*, 1816.

It is extraordinary, how little interest the gentlemen of this county, and indeed of every other in Ireland, take in any publication intended to promote the improvement of their country.  
*Hely Dutton, Statist. Surv. Co. Clare.*

\* We cannot, with Doctor Lynch and others, but lament the fatal policy of the English, who, until the reign of James the First, took all possible means to destroy our old writings, as they did those of Scotland, in the reign of Edward the First. They thought that the frequent perusal of such works kindled the natives to rebellion, from reminding them of the power and independence of their ancestors.—*O'Connor Dissert. p. 139.*

† Byron.

Fourth, encourage every pursuit that could supply the deficiency, or elucidate the purport, of our mutilated annals. Nay more, I can affirm, that the taste—I had almost said the avidity, or rather the rage, as that is the more prevailing term—for Irish documents, at this moment, in the British metropolis and in England altogether, exceeds any thing of the kind ever before witnessed; and to such a pitch is it carried, that on every occasion upon which such documents are advertised for sale in Ireland, the London booksellers send over agents to attend such sales; and from the poverty of our community, and its decayed interest, at the same time, for all such research, I need not say, that, in almost every instance, the English are the purchasers. By the kind exertions of a literary friend,\* who exhibits in his conduct an honorable contrast to the apathy of which I here complain, I have been furnished with an alphabetical catalogue of works that have lately produced, at the hands of Englishmen, in the city of Dublin, and at second hand, the respective sums affixed to each; all considerably higher than the prices of publication,

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\* Sir Charles Coote, Bart. This gentleman has, during the course of a long life, paid particular attention to the literature of his own country. No work has ever been published upon the history, the antiquities, or the statistics thereof, of which he has not made it a point to procure a copy. The consequence is, that he now possesses the most authentic and best assorted Irish library of any in the kingdom.

and incomparably more so than what a mere regard to value could have elicited.

My charge, therefore, cannot apply to the present government, or to the present race of Englishmen at all; but to governments and races of an anterior date, who, in the fell work of spoliation, yielded not to the Ostmen or Danes,\*—our ruthless foes, and the foes of all moral culture—whilst they surpassed them far, in the dexterous ingenuity, and masked insincerity, with which they effected their ravages.† These are the persons whom I would impugn; and *grievously concerned* am I to add, that on the *fair face of the land* itself, *sustained by its bounty*, and *invigorated by its atmosphere*,‡ are to be found in-

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\* The invaders of Ireland in the ninth century consisted of a mixed crew of Danes, Frisians, Norwegians, Swedes, and Livonians. The ancient Irish distinguished them into two septs from the colour of their hair; one being called Fion-gail, or Fin-gal, the White Strangers, and the other Dubh-gail, the Black Strangers. Fingal is supposed to have been settled by the former, and Donegal by the latter.—*McGregor*.

† Walsh thus pathetically laments the ruin of his country by the Danes and Ostmen:—“ There was no monarch now, (the ninth century,) but the saddest interregnum ever any Christian or heathen enemies could wish; no more king over his people, but that barbarous heathen Turgesius; no more now the ‘ Island of Saints.’ ”

‡ The climate of Ireland, and the fertility of its soil, have been praised by all writers, as well friends as foes, who have at all alluded to the topic. Orosius says, “ Ireland, though less extensive than Britain, is, from the temperature of its climate,

dividuals, and they too not few, who, calling themselves Irishmen, and affecting all the pride inseparable from the name, do yet—from some obliquity

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better supplied with useful resources.”—L. 1, c. 2. Isidore states, “it is smaller than Britain, but more fertile from its situation.”—Orig. L. 14, c. 6. The venerable Bede observes, that “Ireland greatly surpasses Britain in the healthfulness and serenity of its air.”—Hist. Ec. L. 1, c. 1. And Camden, “Nature surely must have looked upon this zephyric kingdom with its most benignant eye.”—Brit. p. 727. Whilst the veracious and impartial (?) Cambrensis himself adds, that, “Of all climates Ireland is the most temperate; neither Cancer’s violent heat ever drives them to the shade, nor Capricorn’s cold invites them to the hearth; but from the softness and peculiar temperature of the atmosphere, all seasons are there genial and tepid.” Again—“Neither infectious fogs, nor pestilential winds, nor noxious airs, are ever felt there; so that the aid of doctors is seldom looked for, and sickness rarely appears except among the dying.”—Top. Hib. Dict. 1. 25, 27. Would that this last named writer had but done as much justice to its inhabitants!

“The climate is so salubrious,” says Carr, “that we find by history those plagues which so much devastated England had rarely reached Ireland. The leaves seldom fall till November; from the almost constant motion of its atmosphere, and the balmy softness of it, Ireland has been for ages past called the ‘Land of Zephyrs;’ it was also called, on account of the beauty of its verdure, ‘the Emerald Isle,’ and the ‘Green Island in the West.’”—*Stranger in Ireland*, p. 129.

To the great and peculiar extent of calcareous or limestone strata of which our island is composed, we may chiefly attribute the fertility of our soil, and the salubrity of our climate; and if we dared venture to fathom the intentions of an Almighty and beneficent providence, we would point to this geological

of intellect or perverseness of intention—think they amplify their importance by vilifying\* their native soil;—and—to bring their dastardly desertion to a still greater climax—only recognize respectability as imported from abroad!†

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peculiarity, as a single instance of his wisdom and goodness, as, exposed as we are to the exhalations of the Atlantic, and the influence of westerly winds, our soil would otherwise be unproductive and our climate unhealthy. To the same cause is to be attributed much of the peculiarly romantic beauty of which we may justly boast; our waterfalls without number, our subterranean rivers, our natural bridges, our perpendicular sea cliffs, and, above all, our fairy caverns; all these are in almost every instance the result of this extensive calcareous formation, and are consequently found in no other country of the same extent, in equal variety, beauty, and abundance. Most strange it is, that a land so blessed and ornamented by the hand of providence should be so little appreciated and too often abandoned by those to whom its fertility gives wealth, and to whom its beauty should give delight and happiness.—*Dublin Penny Journal.*

\* Why will the Protestants of Ireland permit this unfounded obloquy to rest on their beautiful country, ay, and *too often join in the aspersive cry*, when even a glance at their own homes might convince them, that the moral blight exhales not from the innocent bogs of poor Ireland.—*Charlotte Elizabeth.*

† Revelling in all the pleasures and delights of rich and royal Italy, smiling with the beauties of that sunny soil—whilst many of his poor tenantry were weeping from want, and shivering from cold and hunger—the lord of the manor was patronizing the fine arts, and collecting, at great expense, costly ornaments and other objects to adorn his mansion in England, when he should return satiated with the fascinations and voluptuous attractions of the continent.—*Viscount Glentworth.*

“ Poor, paltry slaves ! yet born midst noblest scenes —  
Why, Nature, waste thy wonders on such men ?

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Not such were the fathers your annals can boast,  
Who conquered and died for the freedom you lost !  
Not such was your land in her earlier hour—  
The day-star of nations in wisdom and power !”\*

To their own reflections, however, and to the contempt and condemnation of an enlightened, an indignant public, I consign such *renegades*, whilst I return to the subject whence I have been thus forced to digress.

How to account, then, for this new spirit amongst the English public, to cultivate an acquaintance with the antiquities of Ireland, which they had so long neglected and so long affected to despise—a spirit too, so insatiable, that it will not now confine itself to works of acknowledged merit and reputed veracity, but extends even to those which should have been exploded as fictions or absurd exaggerations—I confess myself wholly unprepared. One thing, however, is evident, that they are at last become sensible of the injustice with which we have so long been treated, and, feeling their own judgment at the same time not fairly dealt with in the misrepresentations imposed upon them, they have—with the characteristic honesty for which “ John Bull ” is remarkable, if his prejudices and errors be but fairly removed, and

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\* Byron.

the spirit, at the same time, with which he resents every such insult offered to his understanding—resolved, as much as possible, to atone for the past, by enabling themselves to judge as to the question at issue for the future.

But while lending myself as the translator of Dr. Villanueva's book, from my wish to extend all disquisitions bearing upon my country's renown, I must observe that I am not at all insensible to certain, as I conceive, aberrations, in his literary views, besides those which I have taken the liberty altogether to erase. That the Phœnicians had been in Ireland he is quite right to maintain. But as to the share they had in the early splendor of the country—the nature of their sojourn—and who had preceded them—as it would not become *me here* to discuss, I shall, unshackled by the apprehension of being considered selfish, refer the reader, who wishes to have the true history of *ancient* Ireland *for once* laid before his mind's eye, to my Essay upon the “Round Towers”\* of that country, in which I promise him

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\* Dr. Villanueva's error as to the origin and destination of those mysterious structures is one in which he may well console himself by the number of fellow-sufferers who have before foundered upon the same sandbank. When Cambrensis, Vallancy, Montmorenci, Dalton, Beaufort, Milner, in short all the writers, as well natives as foreigners, who have alluded to the topic for the last seven hundred—I may say, fifteen hundred—years, have been at fault on this theme, it is not to be wondered at that this eminent philologist, should add another

he will find this long mystified question at length, and to a demonstration, irresistibly elucidated.

If, however, I may be allowed a passing observation, without anticipating the subject here, it would be to say that the Phœnicians were *only the carriers* of that very *ancient* and *sacred tribe*, designated emphatically “Tuatha Dedanan,” that is, the “Dedanite diviners,” who planting themselves in Ireland, after their expulsion from the east,\* raised the isle—

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unit to the number of the shipwrecked. But he can well spare this and a few other almost inevitable defalcations, which, like spots upon the sun’s disc, only serve to make the general talent which pervades his treatise the more brilliantly prominent.

As the reader may, perhaps, wish to see a specimen of this venerable old gentleman’s epistolary style, I subjoin the copy of a note which he addressed to me on my expressing a wish to see him after a separation of six or seven weeks, during which I had secluded myself, to adjust my thoughts upon the “Towers,”—viz :—

“ *J. L. Villanueva Henrico O’Brien salutem dicens,*

“ O care amice ! Et quare tu, qui junior es, non dignaris ad me venire ? Vix ē domo exeo, nam non bene valeo. Nihil hominus, te adire curabo, si vires suppetant. Benevale, et ut soles, ama tuum amicum.

“ 6 Junii, 1832.

“ *J. L. VILLANUEVA.*”

\* The rare and interesting tract on twelve religions, entitled “The Dabistan,” and composed by a Mahomedan traveller, a native of Cashmere, named Mohsam, but distinguished by the assumed surname of Fani, or Perishable, begins with a wonderfully curious chapter on the religion of Hushang, which was long anterior to that of Zeratusht, but had continued to be secretly professed by many learned Persians, even to the author’s time : and several of the most eminent of them dissenting, in

which they also *denominated* from their former place of abode—to that pinnacle of literary and religious reputation which made it a *focus* of intellect in the *old pagan* world.

Of this distinguished caste of people—who, by the way, built the “Round Towers,” those *standing records of our primitive scientific culture*,—the Phœnicians were only the *transporters*; yet had they the dexterity—by reason of their indispensable agency as navigators, and the power with which they commanded the dominion of the seas—to monopolize the whole credit of civilizing the human race, which was *only true in as far as they joined by their shipping* the different quarters of the globe.

Here, then, is the source of those egregious blunders, which all our historians have committed in reference to the Phœnicians, *at once cut away*; and another mistake emanating from this, and in the

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many points, from the Gabrs, and persecuted by the ruling powers of their country, had retired to India; where they compiled a number of books, now extremely scarce, which Mohsam had perused, and with the writers of which, or with many of them, he had contracted an intimate friendship: from them he learned that a powerful monarchy had been established for ages in Iran, before the accession of Cayumers; that it was called the Mahabadean dynasty, for a reason which will soon be mentioned; and that many princes, of whom seven or eight only are named in the Dabistan, and among them Mohbul, or Maha Beli, had raised that empire to the zenith of human glory. If we can rely on this evidence, which to me appears *unexceptionable*, the Iranian monarchy must have been the oldest in the world.—*Sir W. Jones.*

case of Ireland, more seductive in its overtures, is now, in consequence, easily obviated.

It was too fashionable with the gentlemen who have preceded me in the drudgery of Irish antiquarian research, to flatter the self-love of the present Milesian natives—of whom I am proud to boast myself one—by ascribing to their colony those high-flown scenes of primeval grandeur of which Ireland was undoubtedly at one time the theatre; and of which too, without being able adequately to grapple with the point, or to adduce any thing like substantial insight into either its *date*, *nature*, or *promoters*, those writers, had, notwithstanding, some *superficial, indefinite* and *vague*, conceptions. No position in history was ever more false. So far from the Milesians, who were a mixed Scythian colony, implicit followers of Zaoaster and not Spaniards,\* (as the Dr. has himself admitted) being—as a nation—lovers of literature, they cultivated, on the contrary, a profession—that of arms—which affected to scorn it as an effeminate luxury. Nor was it until by an admixture

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\* They merely touched at Spain on their way to Ireland from Scythia, keeping up, however, a friendly intercourse with the Spaniards after their arrival in Ireland, for the hospitable accommodation which they had experienced on their coasts. They retained their name, Scythi, Scotti, or Scythians, until the eleventh century, when they resigned it to the Scots, a colony of their own from Ireland, and resumed, instead, one of the more ancient names of the country, viz. Ire, with the affix, *land*, making the compound “Ireland.”

with their learned predecessors in the occupation of the soil, and witnessing the charms of *their* refined pursuits—in which they were allowed still to indulge, though unaccompanied with those religious peculiarities for the celebration of which they had erected the “Round Towers,” and which the Milesians, upon their conquest, had cancelled and obliterated—it was not until then, I say, that the latter, fired by the moral ether which the lessons of their *new slaves* had inspired, got infected with the sublimity of their ennobling acquirements, and set themselves down, accordingly, to *emulate* their instructors.

Having mentioned the subject of the “Round Towers” of Ireland, as a rock upon which the antiquaries of all countries have so miserably split—not less as to their “*destination and uses*,” than the *era of their erection*—I may be excused if in the honest fervor of patriotic triumph, *undamped by the chillness of ill-requited success*, I should proclaim that those *several difficulties have at last been solved*, and the history of those structures made as obvious to every capacity as if the whole catalogue of their details had been graven upon their walls with the impressive incision of steel upon adamant. Low and contemptible have been the purposes which shallow speculators, or interested calumniators, have attempted to associate with those noble edifices; but—the mist once dispelled—those Round Towers will stand forward as the proof—not only of that envied

antiquity which our bards have so chaunted—but of the literary and religious taste which gave rise to those buildings, and of the grand and philosophic principle which guided the architect in giving them their *peculiar* form.

But to return, another objection remains yet to be disposed of before I believe the reader's patience, perhaps already too much exhausted, and that is, the unfitness of a *foreigner* for the performance of a task, involving, it would seem, a personal knowledge of the topography of the Island, the prejudices and habits, the character and genius of the various sects and denominations by whom the place is inhabited, with some interest in their fortune, or identity of feeling in their welfare. The compass of their views must be very limited indeed who think that to be master of those various requisites it could be necessary to pass a life on the theatre of debate. Without stopping, therefore, any farther to expose the lameness of this argument—who, let me ask, was the author of that composition, which, professing to be a history of Ireland, and its conquest (?)\* by Henry the Second, was, in reality, nothing more than a tissue of falsehood and abuse, concocted in the spirit of indi-

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\* They were never conquered by any people until betrayed to Henry II, in 1172, who bestowed the sovereignty upon his son John : but yet the kings of England were never called only lords of Ireland till the title of “ king ” was bestowed on Henry VIII. by the Irish states themselves in parliament.—*Hales.*

vidual \* and national hatred, additionally inflamed by an engrossing vanity, † and a profligate disregard even to ordinary decency in its indulgence‡—

\* This was against Aubin O'Molloy, a monk of the order of Citeaux, and abbot of Baltinglass, by whom he was defeated in a quarrel.

† His anticipations of repute and literary immortality from the performance, he thus pompously put forth in his preface :

“Ore legar populi perque omnia secula famâ,  
Si quid habent veri vatum presagia vivam.”

But hear what “*Gratianus Lucius*,” the assumed name of John Lynch, Archdeacon of Tuam, 1662, says of him—“*Libros suos plebeculæ spurciis inquinavit, et vulgi nævis toti genti ab ipso adscriptis farcire constituit, sicut aranea virus ethymo, mel apis exsugit; sic e pessimis quibus que quorumvis Hibernorum moribus fasciculum ille fecit, missa faciens quæ apud Hibernos præclariora repererat.* Sordes tamen istas ille pro gemmis habere visus est, quas eligens et excipiens tanquam elegantiora præsentि volumine digessit, instar suis cui magis volupe est sterquilinii volutabro quam inter suavissimos quoque odores se versare.

” cap. 5. p. 41. Hear, also, what Ware, in his “*Antiquities*,” says of his imitators, “*Atqui non possum non mirari viros aliquos hujus sæculi, alioqui graves et doctos, figura ea Geraldī mundo iterum pro veris obtrusisse.*” What would he say, had he lived to see more modern scribblers, such as Dempster, Abercromby, Mackenzie, “*et hoc genus omne,*” unredeemed by any of the above qualifications, (graves et doctos,) but with ignorance corresponding to their dishonest audacity, appropriating our history to their own private use; and to that end, not only denying us those advantages which even our enemies before allowed us, but like the asp that borrows its venom from the viper, adopting hatred against Ireland, as a legitimate inheritance, and calculating on impunity from its prostration and decay.

‡ Having spent five years in composing this *fine* work, the five books of his pretended history of Ireland came forth. In

under the sanction, I admit, and auspices of a wily monarch, who wanted such an instrument to verify the *misstatements* of “barbarism and impiety” with which he had himself previously loaded the Irish, and by virtue of which he had extorted that bull from the pope \* conferring on him a right (how generous!)

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raptures with this new production of his genius, and unable to conceal his vanity, he repairs to Oxford, where, in presence of learned doctors and the assembled people, he read, after the example of the Greeks, his “Topography” during three successive days, giving to each book an entire day. To render the comedy more solemn, he treated the whole town splendidly for three days: the first was appropriated to the populace—the second to the doctors, professors, and principal scholars of the University—and lastly, on the third day he regaled the other students, with the soldiers and citizens of the town. “A noble and brilliant action,” says the author himself, “whereby the ancient custom of the poets has been renewed in England !!!”

*Ussher, Syllog. ed. par. ep. 49, p. 84, 85.*

“ Than vanity there’s nothing harder hearted ;  
For thoughtless of all sufferings unseen,  
Of all save those which touch upon the round  
Of the day’s palpable doings, the vain man,  
And oftner still the volatile woman vain,  
Is busiest at heart with restless cares,  
Poor pains and paltry joys, that make within,  
Petty yet turbulent vicissitudes.”

\* Adrian was himself an Englishman, and consequently the less indisposed to listen to this application. His Bull is given at full length by Cambrensis and by Bishop Burgess;—see also Leland’s History of Ireland, vol. i. 8. It granted the sovereignty of Ireland to Henry, who was interested in its subjection on account of the annoyance it afforded him, and the aid it sent his enemies, upon the condition of the payment of “Peter’s

to the invasion of our country, and, thereby, *for the first time*, \* A. D. 1156, subjecting us at once to the authority of a foreign Crown, and the spiritual surveillance of the Roman See and Pontiff? †—Who, I

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pence" in Ireland, which had never before been paid there; alledging the absurd claim, "Hiberniam et omnes insulas quibus sol justitiae illuxit, et quæ documenta fidei Christianæ acceperunt ad jus B. Petri, non est dubium, pertinere." It then hypocritically exhorts him to inculcate morality and to plant Christianity, as if we had it not in its splendour and purity already, in Ireland! "Stude gentem illam bonis moribus informare et agas, tam per te quam per alios quos ad hoc fide, verbo ac vitâ idoneos esse perspexeris, ut decoretur ibi Ecclesia, plantetur et crescat fidei Christianæ religio." Alexander III. his successor, confirmed this Bull in 1173, and added insult to iniquity in representing the Irish as "barbarous," and "Christians only in name." The Irish, it is true, spiritedly and nobly resented these intrusions to Vivian, Alexander's legate, at the synod of Waterford, held by Henry, 1177; but there it ended!

\* The Irish, who in the eighth century were known by the name of Scots, were the *only divines who refused to dishonour their reason by submitting it implicitly to the dictates of authority*. Naturally subtle and sagacious, they applied their philosophy to the illustration of the truths and doctrines of religion, a method which was almost generally abhorred and exploded in all other nations. This subtlety and sagacity enabled them to comprehend with facility the dialectic art, and their profound knowledge of the Greek language contributed materially to the same end. This made them view with contempt the pitiful compendiums of theology extracted from the fathers, and which the *unlearned ecclesiastics of other countries accepted as oracles*.—*Mosheim*.

† This ominous title—attached for more than a thousand years to the regal and imperial dignity from Numa, B. C. 789, to Gratian, A. D. 375, who renounced its pagan office and name,

repeat, was the author of that imposture, every word of which its vile asserter, from compunction of conscience for the injustice rendered to an innocent and heroic nation, was obliged subsequently to retract—though too late, alas! to neutralize the poison which the baneful tenor of his combined subserviency to courtly favour and individual spite,—so opposite to the character of the true historian,—had but too successfully and extensively propagated? Why, truly, it was a foreigner and a stranger—Gerald Barry—or Cambrensis, as he is generally called—from Cambria, the Latin for Wales,\* his native

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as interfering with those of the high-priest of our profession, Jesus Christ—but ill accords in its assumption of spiritual and temporal dominion, with the meek spirit of Christianity as originally founded. “My kingdom,” says our Saviour, “is not of this world”—And when there arose a dispute among the apostles which should be accounted the greatest, he said, The kings of the Gentiles exercise lordship over them, and they that exercise authority over them are called benefactors,”—*euergetes*, benefactor, was a favourite title of the Macedo-Grecian kings of Syria and Egypt, as we sometimes denominate our sovereigns the “fountain of mercy and honour,”—“but it shall not be so with you.” John xviii. 36; Luke xxii. 95. It is not known which of the popes first assumed the title, but Boniface III.—who, A. D. 636, first arrogated to himself the unchristian one of “Universal Bishop,” which Gregory the Great, A. D. 590, had rejected with horror, calling himself in opposition thereto by the lowly designation of “servant of the servants of God,” seems the most likely.—*Hales.*

\* Ina, king of the West Saxons, married a second time, “Gaula,” daughter of Cadwalladar, the last king of the Britons, and in her right inherited Cambria, thenceforward called by

country—and yet his unfitness on *that* score was never questioned at the time, though possessing no other knowledge of the country than what could be gleaned from the sojourn of a few short months, during which he was domesticated at the castle as tutor to the king's son, where his sources of information were necessarily circumscribed—his ignorance of the *native* language being one great bar, augmented by the narrow limits of the English power within the island, amounting to no more than about one-third of its territorial extent—whilst even the scanty materials which such opportunities afforded were polluted and vitiated by the medium through which they passed, and the sinister influence which guided their expression !

But why dwell upon this instance of *failure* in a foreigner undertaking a province which he was not competent to discharge, when I should rather adduce those cases of splendid *success* in which foreigners have ventured as historians of other countries, and won laurels in the attempt, as creditable to their labours, as they have been honourable to their subjects ? Merely to expose the illiberality, and

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her name “Wales,” with Cornwall and the British crown. He was the first who was crowned king of the Anglo-Saxons and British conjointly, A. D. 1712 ; and the first measure of this wise prince, “by the advice and consent of all the bishops and chiefs, and the wise men and people of the whole kingdom,” was, to unite the two nations by intermarriages as speedily as possible.

make the action of their machinery, recoil upon those knaves themselves, who would uphold a principle whilst it furthers their own objects—but no longer interested in the extension of the rule—scornfully reject it as an abortive bantling, though divested, perhaps, of the imbecility which disfigured *their* precedent, nay, strengthened and adorned by the opposite graces. That I may not, however, altogether omit some instances of the description above adverted to, will it not suffice to mention the names of De Lome and Mills; the former of whom, with a very superficial knowledge of the localities of England, has given a dissertation on its constitution that has earned for him—from its natives not more than from the whole civilized world—as much honour as the subject itself had excited admiration in the bosom of the author; whilst the other, without ever having so much as set a foot in India, or within many thousand miles of its coast, has, notwithstanding, written a history of that country, the most comprehensive and satisfactory that has yet come from any pen.

Coolly, therefore, and dispassionately to argue the point, I see no reason why a foreigner may not be as competent to enter the lists of literary adventure in the capacity of civil or local historian as any native—nay even more competent, if an unbiassed judgment, arising from a total disconnection with local prejudices and parties, be considered a requisite ingredient for the exercise of such a trust. Or is literature with

us alone, I would ask, such a corporate affair that none but the homeborn can intrude upon the monopoly ? What will the sticklers for exclusion say, however, when informed, that Dr. Villanueva in addition to the most varied and profound acquirements, embracing an intimacy with literature at large—has brought to the execution of *this* favourite subject an acquaintance with our island, obtained not more from the writings of the ancients to whom its existence was familiar, than by a long sojourn and *personal* residence amongst us, during which he has been occupied in digesting materials for this work, and enriching his stores from our various libraries. But his principal and leading qualification, and what constitutes his peculiar fitness, in my mind, is his thorough mastership of the Hebrew language, of which the Phœnician was a dialect, and the affinity, of which with the Iberno-Celtic, or rather *Iberno-Sanscrit*, or ancient Irish, I may endeavour to elucidate in some future pages. This, then, is the lever with which, single-handed and unpreceded, he has encountered the difficulties of the Herculean combat ; and myself the venerable recesses of unexplored dates the basis of his plan, and the fragments of names and sacred inscriptions the fulcrum of his operations, he has removed that mountain of uncertainty and doubt which had so long obscured the horizon of our history, and— identified in spirit with the dignity of the cause—the cause as it is, of truth, of justice, and of letters—has triumphed in the

enjoyment of literary renown acquired in the investigation of our long disputed ancestry. \*

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\* “Cujus modi antiquitatis ne ipse quidem populus Romanus nominis sui testem proferre poterat autorem.”—*Ussher*.—The value of this remark, emanating from so distinguished an authority, I may be disposed hereafter to consider in a more appropriate place. Meanwhile I feel that I cannot more happily conclude this discourse, than by extracting a sentiment from a very spirited publication, which has lately shot up in Dublin, and which—had it no other claims on public patronage than the chivalry it has evinced in embarking upon an ocean, where so many miscarriages have, in that department, occurred, and in thereby inviting into existence two similar periodicals which have since followed its example—should, I conceive, on *this single score alone*, receive countenance and encouragement from all enlightened Irishmen. The sentence I so admire, as in unison with my own feelings, is in a note, as follows:—

The object of the writer of this article has been, to attack modern ecclesiastical corruptions under ancient names and forms; he has therefore selected the historical materials or systems that suited his subject best, without the slightest intention of making an insidious or sectarian attack upon any description of believers, detesting as he does, from his soul, all sorts of political controversy, and convinced as he is, that its melancholy effects are at this day perceptible in the slavery of his country, which religious, or rather *irreligious* differences, have caused, by dividing Irishmen against each other, who, if united, would be invincible! *Irish Monthly Magazine*.—May, 1832.

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## TO THE MEMBERS OF THE ROYAL IRISH ACADEMY.

GENTLEMEN,

Impressed with a sense of deep obligation to your country, celebrated for hospitality as it most justly is—not less so on *this* score, than because of the more immediate, and to *me delightful*, privilege of free access to the flourishing and magnificent libraries of your capital—a privilege, I may add, which I value the more as deprived by adversity of my own little collection of manuscripts and books—I here respectfully tender to you, whose zeal for the elucidation of the “antiquities of Ireland” has been ever nobly conspicuous, this *midnight effort* of my pen, undertaken with a view to assist you in that task, and discharge, on my part, the offices, at once, of gratitude and of commendation.

I might, indeed, give scope to my feelings in another form, and find materials, too, for the purpose, by drawing upon the fruits of a long literary life, no one moment of which, even when most disengaged, could be well called idle; but, to *your name*, *your reputation*, and *your assembly*, foremost as they all stand in literary fame, I could conceive no offering either more appropriate or more apposite, than this enterprising excursion into the early periods of Irish

## DEDICATION.

history, to grope out, if happily to your satisfaction, from beneath the darkness of that beclouded age, the nations and the colonies whence you derive your origin.

If, however, in the attempt, my success shall be found not adequate to my expectations, yet shall I console myself with the hope that this little *tract*—on so interesting a topic as that of antiquity, which, as Quintilion well observed, whether local or universal, can never be too much studied, in regard to the incidents it may record, the characters it may develope, or the dates it may assign—may be found neither unwelcome nor unprofitable to the lovers of such pursuits; and did I need any additional incitement to the *luxury* of this hope, I would find it in that *praise*, which you, Gentlemen, who must have often felt the influence of praise yourselves, have, after a diligent perusal of this my work, been pleased to bestow upon my humble labors.

I have now only to beg that you will accept the *first* fruits of that which you have before sanctioned with the high stamp of your approbation; and, while taking leave of your body, with every feeling of regard, may I be permitted to enforce my prayer, that you will—in accordance with the spirit of your previous career—proceed laudably and cheerfully, by your diligence and your research—as well in pushing your own enquiries, as in patronising those of others—to exalt the standard of your academic institution, and encircle new wreaths on the renascent genius of Ierné.\*

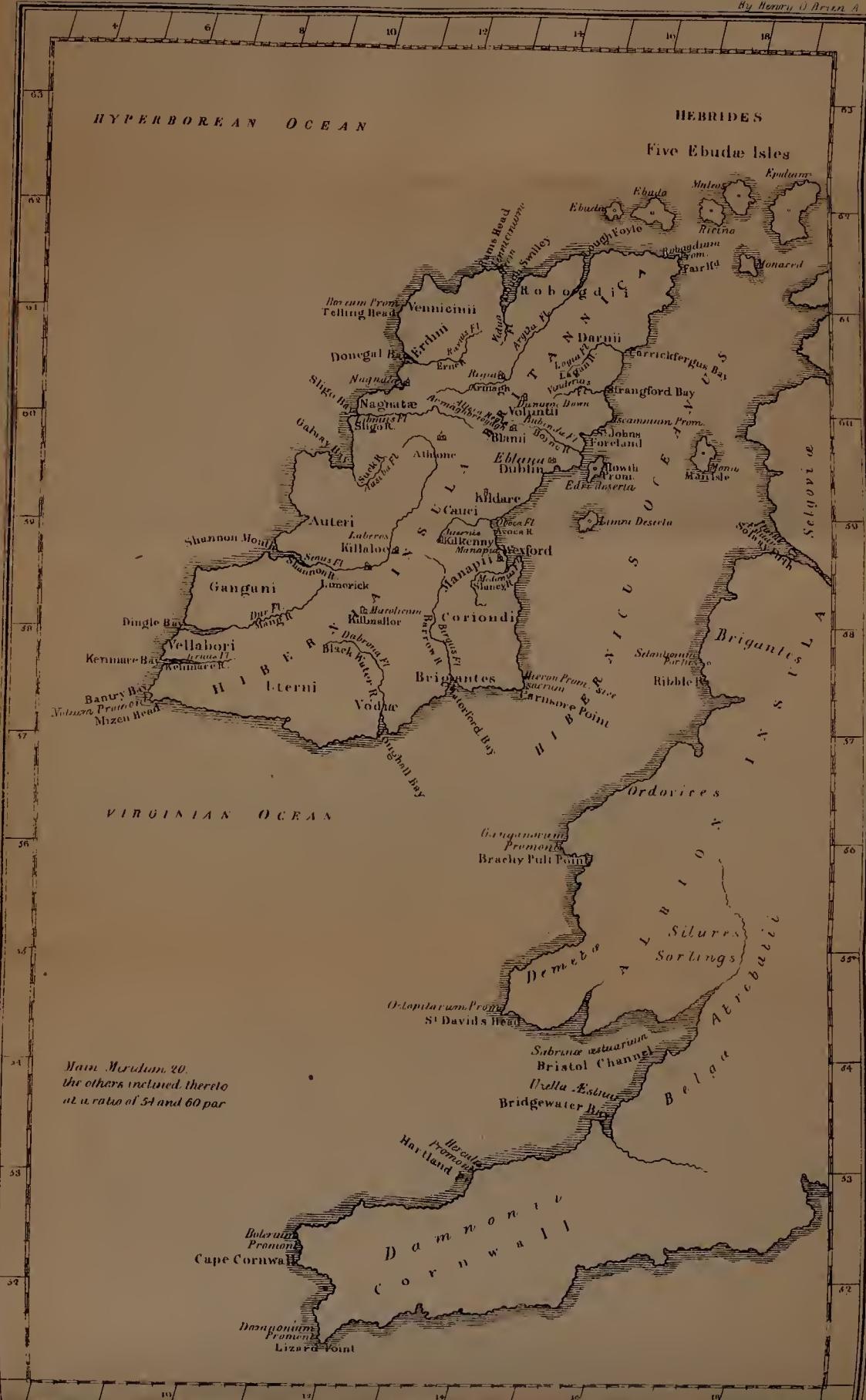
JOACHIMUS LAURENTIUS VILLANUEVA.

\* For the satisfaction of the *classical* scholar I give the original of this and next chapter in the appendix.—H. O'B.



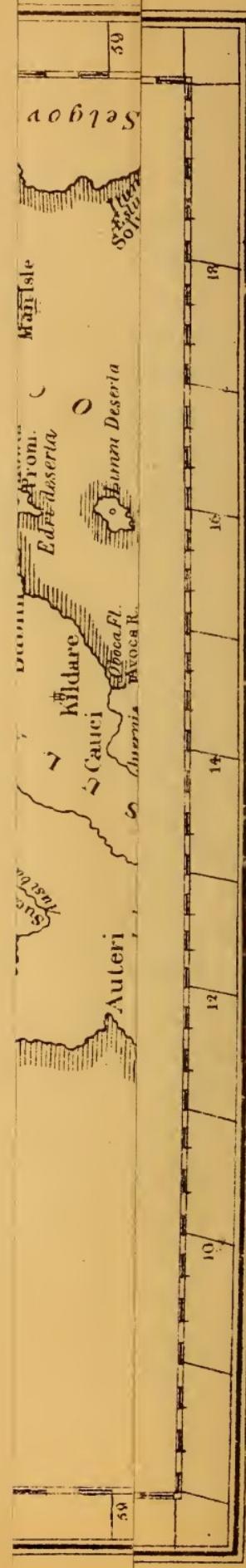
PTOLEMY'S ANCIENT MAP OF IRELAND,  
Amended and Modernized.

By Henry J. Breen A.D.



Main Meridion 20.  
the others inclined thereto  
at a ratio of 54 and 60 per





PUBLISHED BY JOSEPH ROBINS BRIDE COVENT GARDEN LONDON 1833

R. Martin. Lithog.

# PHœNICIAN IRELAND.

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## CHAP. I.

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*Scope of the Work—Origin of first Inhabitants of Ireland uncertain—Way to trace it out—Difficulty of diving into early dates—Instance of this—Number and credibility of Irish historians—Foreign denominations of the old clans and localities of Ireland—Where to look for their etymology—The Author's acknowledgments as well to the more modern as the ancient writers upon Irish topics—Not always safe to follow them.*

THE origin of the early inhabitants of Ireland is not only ancient but uncertain, and not easily reconcileable to the exact rules of proof. But though we must not altogether reject what *tradition* records of them, still it strikes me that in our pursuit after truth, the more likely road for its attainment would be to trace out the origin of the *names* of the several septs and tribes which from time to time have visited those shores ; a course which, as in other instances, will be found, if I mistake not, in *this* too, most convincingly demonstrative of their lineage, their progeny, and the country whence they emigrated. I

do not, however, mean to say that the conviction produced by such a search is in its nature so complete as that it may not even be superseded by other *evidences*; but this I assert, that it is not contemptuously to be trifled with by ignorance or guess-work, and that until something more authentic in the shape of *argument* be adduced it is entitled, at least, to a respectful hearing. If we consider how difficult a thing it is, as Pliny\* well observed, to clothe antiquity in a modern costume, to give fashion to novelty, splendor to decay, light to obscurity, beauty to deformity, and belief to doubt, the mere endeavor after the object, however short it may fall of success, must, from the nobleness of the intention, command respect for its author; so shall it be *my* humble boast that having been blessed with the advantages of literary ease, I thought I could not employ it better than by embarking in some such design, conscious that whatever be my fortune, my motives at least will be appreciated, as purely wishing, amidst the crowd of contributors that press forward at the present day, to offer my mite also towards the general stock of the republic of letters.

But as the remarks which I mean to submit respect-

\* Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem; eatim non assecutis voluisse, abunde pulchrum atque magnificum est.—*Hist. Nat. Pref.*

ing the geographical names of this island, are neither few in number, nor inconsiderable in importance, involving, as they do, besides, an intimate acquaintance with the languages of the east and north, let it suffice for the present if, as a specimen, we but hint at the ancient names of our Irish clans, and the idolatrous worship they indulged in, disregarding some sources of my own private conjectures, which, however, I pledge myself shall be cheerfully supplied to any gentleman who may hereafter feel disposed to devote his patriotic pen to record the virtues and the heroism of this second Sparta.\* In the mean time I flatter myself that I shall not be altogether without reward in rendering those notes, of what value soever they be, interesting in their details, as well to the admirers of what is amusing and light as to the more grave and austere student.

It is greatly to be regretted that tho' no nation on the globe has been ever known to be more observant of its antiquities,† nor more studiously care-

\* Dr. Villanueva having consigned to me those papers alluded to in this sentence, the best use, I conceive, I can make of them is to bestow them upon the public in the shape of an appendix to the present volume.

† This extraordinary regard which the Scoto-Milesians, like the Jews, paid to their history and the genealogy of their families, bespeaks a nation equally polished and educated. By a fundamental regulation of the state it was necessary to prove connection with the royal house of Milesius before you could either ascend the throne, assume the sovereignty of any of the provinces, or be appointed to any capacity, military or magis-

ful of every thing that could appertain to their chronology, the deeds of their ancestors, the boundaries of their jurisdictions, and their laws, than *this* has been, there should still appear such a mist of darkness spread before our path when we would investigate the origin of its primitive settlers. This obscurity is the more to be deplored from the character given by Camden of the Irish records, viz. that “compared to them the antiquity of all other nations appeared as novelty, and, as it were, the condition of incipient childhood.”\* Deplore it, however, as we may, it has been occasioned, in no small degree, by the odd and outlandish designations given to the different tribes, as well as to many of the towns, cities, mountains, lakes, and rivers, which seem to have no affinity with the idiom of the natives, nay, to be utterly at variance with it; so

terial. The office of the antiquarians, instituted by Ollamh Fodla, as part of the triennial council of the celebrated Tara, and whose duty it was to watch over those genealogies and perpetuate the memory of their houses, was under the strictest control of scrutinizing commissioners appointed for that purpose, and the heaviest penalties were wont to be enforced against such as were found to prevaricate in the slightest particular. He enacted, besides, that copies of all registries which upon such examination were found pure, should be inserted in the great registry called the “Psalter of Tara;” and this practice and institution was continued and flourished up to the times of Christianity and long after.

\* Adeo et, prœ illis, omnis omnium gentium antiquitas sit novitas et quod-ammodo infantia.—*Camd. Brit. ed. Lond. p. 728.*

much so, that Strabo's declaration\* respecting the illiterately-barbarous and geographical terms of Spain's first inhabitants, and the places to which they alluded—which, by the way, proceeded from ignorance on his part of the languages they were derived from—has been repeated of the Irish, with literal precision, by O'Flaherty,† a writer in other respects well-informed, and who has thrown no small light, too, upon the antiquities of his country. For instance, the names of our early progenitors, as enumerated by Ptolemy, he, forsooth, describes as no less outlandish in their sound than *the names of the savages* in some of the *American forests*.‡ He

\* *Plura autem Hispaniæ populorum nomina apponere piget fugientem tedium injucundæ scriptio[n]is: nisi forte alicui volupe est audire *Pletauros*, *Barduetas*, et *Allotrigas* et alia his deteriora obscurioraque nomina.*—*Grogr. lib. iii.* These are Strabo's words; but is it not strange that a writer who acknowledges the settlement of Phœnician colonists in Betica and Celtiberia, should not have recognized in these denominations the Syriac sources whence they sprang? For the name, *Pletaure*, is compounded of the Phœnician words, *pletch aur*, meaning a host of inhabitants in the enjoyment of freedom; or of *pleta ur*, a host of inhabitants living in a valley. The name, *Barduetæ*, is also Phœnician, from *bardothe*, residing in a wood or a grassy country. The *Allotrigæ* were two Phœnician tribes established amongst the Celtiberi, whence their name *alh-thri-iga*, a divided people inhabiting an elevated country. But these and similar names of the ancient Spanish clans, emanating from Phœnician and Celtic sources, were any thing but agreeable to Grecian ears.

† *Ogyg, seu. Rer. Iber. Chron. p. 1, pag. 16.*

‡ In this rhodomantade of O'Flaherty he was much more

even adds, “ We are no less ignorant, for the most part, of the import of the names Ausona,\* or Ausoba,

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accurate than he intended, or, as the English say of our countrymen, “ he blundered himself into the right.” Little did he know how near a connexion there existed between the two people whom he affected thus ridiculously to associate; and any one who attends to the position which I subjoin, independently of many others which could be brought in support of it, will admit the happiness of this unintentional coincidence. The Algankinese are the most influential and commanding people in the whole of North America. Their name in Irish indicates as much, viz. algan-kine, or kine-algan, a *noble community*, corresponding to the Phœnician words al-gand-gens, which means the same thing. The language of this people is the master language of the whole country, and what is truly remarkable, understood as Baron de Humboldt asserts, by all the Indian nations except two. What then are we to infer from this obvious affinity? Why, undoubtedly, that a colony of that same people who first inhabited Ireland, and assigned to its several localities those characteristic names, which so disconcerted the harmony of Mr. O’Flaherty’s acoustic organs, had fixed themselves at an early date in what has been miscalled the “ new world.”

\* Ausoba, or Ausona, is the ancient name of a river in the western region of Connaught near Nagnata or Gallina, mentioned by Ptolemy. Some think it to be the river Galvia [or rather the Suck] in Galway; others Lough Corbes, [or rather Corrib]. The name is, however, almost universally supposed to mean “a frith,” from the old Britannic words, *Auisse aba*, an “eruption of water,” or the old Irish words, *Ause obba*, of the same import, (Collect. de reb. Heb. iii. p. 284). To my mind both names appear Phœnician. Ausoba, from *aus ob*, means a narrow bay. Ausona, from *aus-on*, a resounding river, rich in water. In that part of Spain called Farsaconeses, the Hesania Citerior of the Romans, in the canton of the Ilergetes, between Manresa and Gerunda, beside the river Sambroca, there stood an ancient city called Ausona, or Ausa, which

Daurona,\* Iernus,† Isammum,‡ Laberus,§ Macolicum,|| Ovoca,"¶ &c.; and to crown all, "Even the few

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gave name to the people called Ausetani. Being destroyed by the Arabians, after their invasion of that country, and restored to its original level, it was called *Vicus Ausionæ*, and by the natives, *Vich de Osona*, now merely *Vich*. There is, also, in the cañon of the Asturas, a chain of mountains called *Ausona*; in Cantabria we find Mount *Ausa*; in Boetica the city of *Osuna*; in the country of the Vacedi are the towns *Ausejo* and *Ausines*; in Celtiberia the valley of *Auso*; and other names of this kind, of Phœnician birth, which borrow their names from the adjacent rivers.

\* Daurona is derived from the Phœnician words *duron*, a wealthy people. Spain had an old city in the canton of the Celtiberians called *Duron*, and the ruins of which are to be seen to this day. But the name of the river *Duro* in Spain, as well as of the river *Dour* in the county Cork (or rather county Kerry, called now, the *Mang*,) in Ireland, comes from the Celtic word *deir*, a river.

† Iernus, (now Kenmare river,) either from the Phœnician *Ierain*, pious, religious, or from the Greek *Ierne*, corrupted, as we shall shew in a subsequent chapter, from the Phœnician *Iherin*, and intimating Ireland.

‡ Isamnum, (now St. John's Foreland,) from *Isanim*, ancient, or *Izanim*, armed people.

§ Laberüs, an ancient city in Ireland, recorded by Ptolemy, and called the capital of the Voluntii by Richard of Cirencester, (now Kildare,) was celebrated for the idolatrous superstition of the Druids there pre-eminently cultivated. It is derived from the Phœnician words *lahab era*, a flame in a cave. Of the perpetual fire preserved by the sacrificing priests in the temples of their idols, or in caves, and here alluded to, we shall have occasion to speak more at large in the sequel.

|| Macolicum, (now Killmallock,) from *macolim*, the staffs or walking sticks of travellers; as in Gen. xxxii. 10, "For with my staff I passed over this Jordan." Metaphorically applied to a nation on a journey.

¶ Ovoca, the ancient name of a river and bay in the eastern

names," he says, " which may perhaps be understood are in their meaning as vitiated and as corruptly perverted as the places themselves are decayed by time." Surely so distinguished a writer would not have so expressed himself had he but taken the trouble to compare such names with the source and origin whence they emanated.

It may happen, indeed, in spite of us, and to our great detriment, I allow, that we may sometimes meet with obscure, nay, inexplicable, terms amongst the names given of old to some of our states, our cities, our rivers, or our mountains ; but this will be found, for the most part, to have occurred through the fault of historians and antiquarians mystifying words otherwise clear, and arbitrarily affixing to them whatever meaning may have been first suggested by either their caprice or their ignorance. How much more temperately, and at the same time more correctly, does that celebrated Irish historian, O'Connor, in his *Rer. Iber. script. vet.* 1, p. xlvi. seq. express himself on this head. " If we but compare," says he, " the Irish names handed down by Ptolemy, severally, with the British, and afterwards with the Spanish names which he has also preserved,

section of Ireland, named by Ptolemy, and by some supposed to be the river Arklow, by others the Dublin Bay, is derived from the Phœnician *voe*, he emptied, he evacuated ; whence the Arabic *obec*, or *abic*, a water-conduit, a pipe whereby water is conveyed into a bath.

we must needs acknowledge that by far the greater part of them are Spanish, bearing reference to times of the most distant date, and as such accord with those accounts which we have heard respecting the very early landing of the Phœnicians in this ‘holy island.’”\* This erudite writer accordingly steered clear of the opinion of those who, pinning their faith upon some would-be antiquarians, affirm that almost all the names of our ancient tribes and colonists correspond with the genius of the native idiom, and must therefore be derived therefrom. Other critics, with more chastened taste, and no small degree of merit, derive them in part from the Celtic, in part from the Cambrian, in part, too, from the Cambrian and the old Teutonic; but neither with these do I agree in all particulars, seeing that they would fain grub out from other sources, and no matter at what pains or cost, what I am convinced in my soul are derived from the spirit of the Phœnician language, and from that only.

Bulletus I conceive one of those who have been thus led astray, being, as has been already observed by a gentleman† profoundly conversant in the antiquities of this country, evidently at much pains in his commentaries upon the “Celtic Tongue” to

\* For the origin of this name see Preface, or chap. xxxiv. sub. fin.

† The English translator of D. Mallet’s work, “*De Septentrionalibus Antiquitatibus*,” preface, page 14.

wrest, if possible, from that source, the names of most of our cities, towns, rivers, &c. Nor was Lhuyd more successful in his collation of the Irish with the Cantabrian language, bearing, as they do, infinitely less analogy, one to the other, than the Irish and the Phœnician.\* I pass over, without notice, the names of other writers, who have displayed a good deal of industry, and to very little profit, upon the geographical names of this island.

The truth is these gentlemen, with all their learning, have not sufficiently sifted the rubbish of the Phœnician language, preserved and perpetuated in those names by the peasantry themselves, though knowing nothing, as we may suppose, of the authors of the contrivance ; and this observation I have had occasion to make before upon the geographical names of Spain, which, in my treatise upon the geography of that country, I have attempted to prove as emanating from the same source. And as it must be admitted on all hands that the marksman who aims at the object itself, however distant or elevated, is less likely to miss the line of direction, than he who would be content with grazing the circular superficies, therefore have I ventured to launch my vessel at once into the depths of the Phœnician fountains, there to explore, and mayhap with success,

\* See *Essay on the Antiquity of the Irish Language, being a collation of the Irish with the Punic.* Dub. 1772.

the genuine and true solution of those complicated denominations.

The neglect of this on the part of a writer\* who has otherwise shewn consummate information on Irish affairs, leads him to suspect that the Phœnicians did only occasionally touch upon the Irish coasts for the purposes of commerce, both export and import; and that in the course of time, Britain, by reason of its wealthy tin† mines, holding out to them more commercial inducements, became, consequently, a more favorite rendezvous. Here he thinks it probable that they built themselves temporary huts, in the capacity of purveyors for merchant's cargoes: and these abodes, he conceives, not to have lasted beyond the period of the third Punic war, when Carthage‡ was destroyed, and Spain laid claim to by the Romans.

\* Vallancey, *Collect. de Reb. Ibern.* vol. iii. page 405, 406.

† The abundance of this metal it was that gave rise to the name of Britain, being compounded of *Bruit*, “tin,” and *Tan*, “country;” corresponding to “*Cassiterides*,” the mercantile name given by the Phœnicians to both Ireland and England.

‡ The Carthaginians were a colony of the Phœnicians, who, on account of domestic dissensions, had quit their native home, and built themselves a new city, which they called *Carthada*, or *Carthage*, which means as much, in contradistinction to *Tyre*, their former residence. The precise time of its foundation is unknown; yet writers seem to agree that it was about 869 years before the Christian era, or according to others, 72 or 93 years before the foundation of Rome. The wars which this people maintained against the Romans—and which origin-

In the mean time I would have it distinctly understood that I do not deny but that *some* of those names may have been of Irish (that is of Iberno-Celtic) origin. Nay, I readily admit the fact. This only I maintain, that *most* of those which are supposed to be compounded of the languages of the

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ated altogether in the jealousy and ambition of the latter—have been celebrated all over the world for the unexampled instances they display of heroic valour, on the one hand, of cold selfishness and calculating design, on the other; and the awful lesson held out on both sides of the inconstancy of human affairs, and the transient tenure of human magnificence. For upwards of two hundred and forty years, those two nations had beheld with secret distrust each other's power, till at length a pretext occurred for removing the mask, and the declaration of hostilities was the inevitable consequence of their inbred hatred. The two first Punic wars had passed away, and the combatants on both sides—kept in check by the vigilance of their mutual operations—had covered themselves with glory and military immortality; but in the third, the levelling maxim of Cato, who saw that the peace of Italy could never be secured so long as the capital of Africa had a being, gave a dreadful impetus to the Roman perfidy and dishonour. During seventeen days Carthage was in flames, and the soldiers were permitted to redeem from the fire whatever possessions they could lay hold of. But whilst others battened in the wasteful riot of the scene, the philosophic Scipio, struck with melancholy at the sight, was heard to repeat two verses from Homer, which contained a prophecy concerning the fall of Troy. Being asked by the historian Polybius to what he then applied his prediction, “*To my country,*” replied Scipio, “*for her too I dread the vicissitude of human affairs, lest in her turn she may exhibit another flaming Carthage.*” This event happened about the year of Rome 606.

Celts and Ancient Britons, are to be traced to a much higher quarter, namely, the language of the *Phœnicians*, who in the very earliest days, that is much about the time of the entrance of the Israelites into the land of Canaan, penetrated as far, in the first instance, as the coasts of Africa and Spain, and thence—their ambition increasing with the success of their enterprises—they extended their researches even to the Irish shores. This, then, is my grand position, to establish which I shall enlist all the energies of my mind and zeal—this the prize\* to which I shall emulously press forward, to point out the riches of these Phœnician springs, and support that descent they so irresistibly suggest to us; that it may become manifest to the world that they who neglect this scrutiny into the earliest days of the Phœnicians, are not qualified as historians to discover the true origin of the first inhabitants of Ireland; still less so to vindicate their opinions on those heads, or to refute and overturn those of their adversaries.

From what has been here said the reader may, perhaps, imagine that the Phœnicians were, in my view, the primogenial inhabitants of this country—that, in fact, “Phœnicians” and “natives” were, as re-

\* Palmarium—By this word the author would seem to allude to the Greek *phoinix*, a palm-tree; whence some people derive Phœnicia, as abounding therein.

garded Ireland, perfectly synonymous and convertible terms.\* To this point, however, my present disquisition I shall not direct. I am well aware of all that has been written by some ancient authors about the aborigines, or giants, and their sanguinary wars with the Partholani.† I know, also, what has been said, in more recent times, of the last arrival of the Gadelians, or Milesians, from the coast of Iberia, or Spain. Without either subscribing to, or rejecting, all that the most diligent searchers into Irish antiquities affirm, as to this country having been first colonized from the countries more adjacent to it, and that it was not until after a long lapse of years the Phoenicians, the Gadelians, and the Tar-

\* It is more than probable that Ireland remained desert and uninhabited from the creation to the deluge. No history, not even that of Moses, offers any thing which can lead us to suppose, that before the universal deluge, men had discovered the secret of passing from one country to another that was separated by water. The ark, which was constructed by order of God himself, and which served to preserve man on the watery element, is the first vessel of which we have any knowledge.—*McGeoghegan.*

† There are some old collections of charters, with many other monuments in writing, of the church of Cluan-Mac-Noisk, in Latin “Cluanensis,” cited by O’Flaherty in the dedicatory epistle of his *Ogygia*, which fix the arrival of the first colonies in Ireland, under Partholan, in the year of the world 1969, three hundred and twelve years after the deluge; this colony was followed by the Nemedians, the Fomorians, the Firbolgs, and the Tuatha de Danians.—*McGeoghegan.*

tesiens had come hither. I have upon these and other such topics read over all the authorities, as well modern as ancient, that lay within my grasp; and whilst in justice and candor I am bound to acknowledge myself indebted to their labors on many and important particulars that passed in review before me, still did I reserve to myself the privilege, as sacred as it is undeniable, of forming my conclusions unbiassed by any authority.

The chief advantage which humble diligence and diffident sagacity can derive from the labors of able antecedent writers is this, that from their priority in point of time they may be considered as our torch-bearers through the thick and discouraging darkness of ages in the distance; yet should we not so fix our eyes upon them, as they thus precede us in the way, as to omit all attention on our part to the safety of our own footsteps. Some of them often chalk out to themselves a road through which it would be any thing but safe to follow them, and I have accordingly, guarding against such a risk, thought proper in many instances to take an unbeatened track and a new line of journey. But inasmuch as no one hath before me ever attempted this career, I may be allowed, I trust, to hope that—if I shall inadvertently have omitted\* any thing in those commentaries which may

\* “Where ancient coins?” We acknowledge we have

seem within the province of an etymologist's duty—and in so vast a medley of names it is impossible but that some such oversight will occur—it will be in-

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none. But you yourself tell us, that it was perhaps a thousand years before our era, that the Phœnicians traded to Britain and Ireland, (agreeing pretty nearly with the calculations of our native writers,) and you elsewhere say, that the Phœnicians did not coin money till six hundred years later. Do you expect our Phœnician ancestors should have had coins 600 years before they had learned how to make them? You also say elsewhere, that "had the Phœnicians settled in any part of Britain or Ireland, their usual splendour would have attended them; a few Phœnician coins," you add, "may perhaps be found in Britain and Ireland, a circumstance naturally to be expected from their trading there, but had there been any settlements, there would have been ruins and numerous coins struck at the settlement, as at all those in Spain." To all this, it is only necessary to reply, that there are no remains of Phœnician cities now to be found in Spain, and that the Punic coins and inscriptions found there are clearly of Carthaginian origin, and consequently cannot claim a very remote antiquity. Had the Irish asserted a descent from the Carthaginians, the want of such inscriptions and coins would be conclusive against them; but as the learned Lord Ross (then Sir L. Parsons,) observes, no writer of note has ever said so, and we refer the reader to that distinguished nobleman's "Defence of the Ancient History of Ireland," for conclusive arguments on that point. Mr. Pinkerton finally shouts, "Where is the least trace of ancient art or science in your whole island?" We respond, they are exhibited abundantly in the numerous antiquities of gold, silver, and bronze, dug up every day in all parts of Ireland, and similar to the most ancient remains of the Greeks, Egyptians, and Phœnicians. Our gold crowns, collars, bracelets, anklets—our brazen swords, spears, and domestic vessels—our cinerary urns—our cairns with sepulchral chambers, which are not to

dulgently overlooked by the learned amongst my readers—and by *them* it is *more* likely to be so overlooked knowing by experience, as they do, the difficulties and the accidents to which such pursuits are liable—than by *those* who, receiving their information by hearsay from others, cannot appreciate the trouble which its acquisition may have cost, but think it as obvious to every one as it proved in their own instance. The variety and obsoleteness of those names have obliged many a searcher into their origin, after a wearisome and fruitless pursuit, to give it over in disgust: they have then contented themselves, as they fain would their readers, with vague guesses, or obscure intimations of more obscure conjectures. Often have they assigned to them a meaning not only different from the true one, but even opposite thereto, and such as must at once so appear from the actual condition and circumstances of the inhabitants, the locality of cities, and several other divisional and characteristic denominations. Not that I would detract in the least from the merit of those worthy men who have bestowed their pains—and laudably so bestowed them—in illustrating the geography of this my adopted country:—no—I com-

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be paralelled in the British isles—and lastly, in those Cyclopean works, agreeing identically with those in the islands, and on the shores of the Mediterranean, universally attributed to the Phœnicians. These are the evidences of the early colonization of Ireland.—*Dublin Penny Journal.*

mend their efforts—they have pioneered for me a path. If I shall appear to have surpassed them in any thing, for this I am indebted to that greater degree of care which the opportunities of my leisure have enabled me to bestow upon the valuable labors of the great men of antiquity. These I peruse with incessant delight—these I court with undiminishing assiduity, to see if from the *overflow* of their genius I may be able to imbibe a single *drop* to irrigate, with the vapour of their fructifying stream, the sterile plants of my shallow capacity. For I am not one of those who leave no engine untried, no stone unturned, to detect little blemishes in every writer amongst the ancients, and who vilify and distort the very noblest discoveries—the very grandest productions of human ingenuity,—singly and solely, and without any other assignable cause, than because that their own petty souls cannot relish nor comprehend the innate moral beauty of any thing that is laudable.

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## CHAP. II.

*Arrival of the Phœnicians together with the Iberians in Ireland—Memorials of them in Fermoy—Leaba-Chaillde, its etymology—Origin of the words Feine and Fenians—the Vascones.*

But to return to our subject.—To me it appears indisputable, as it is also the opinion of O'Connor, that those Phœnicians who had invaded Boëtica,—and who in pursuance of, what seems to have been their original destination, the discovery of Mines,\* had in conjunction with the Iberians or Celtiberians † pro-

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\* Strabo tells us that they drew such quantities of gold and other commodities from this country as to make them pass a law declaring it death to discover its situation to strangers. The same was their motive for designating the British islands, Ireland and England, by the general name of Cassiterides, expressive of their tin mines, withholding, however, their geographical position for fear of intrusion upon their commerce.

† The composition of this name, Celtæ and Iberus, might have been designed to distinguish the Celtes on *that*, from those on this, side the Pyrenees—*iber* in the old Celtic, signifying *over*, as Gaul was divided into Cis and Trans Alpine, and Spain into *Citerior* and *Ulterior*. Lucan, however, would seem to imply that they were so denominated as a mixed gene-

ceeded thence onwards to Ireland, to work the iron and tin mines for which it was celebrated—were the earliest or amongst the earliest inhabitants of this island—at least the southern and western parts of it. I am convinced also, that the plain of Fermoy—called in the “Annals of Innisfallen” the “Plain of the Phœnicians”—was not so denominated without a just and good cause, seeing that in this district we meet with stone pillars erected after the Phœnician fashion, in plains and upon little hillocks, in great numbers, and of almost monstrous proportions. In this opinion, therefore, I unhesitatingly acquiesce, in preference to that of a writer already alluded to, who has asserted that there are no vestiges of either citadels or old temples to be found in Ireland at this day that could properly be attributed to the Phœnician era. Why, an exceedingly antique and truly wonderful monument of this description,\* though in ruins, is to be

ration of Celtæ and Iberi—“profugique a gente vetusta Gallorum Celtæ miscentes nomen Iberis.”—*Lib. 4.* They were a brave and powerful people, and made strong head against the Romans and Carthaginians in their respective invasions—their country is now called Arragon.

\* I should be disposed to include amongst this class the small vaulted stone chambers called in Irish “Teach Draoi,” Druids house, some of which are to be seen on the coast of Kerry, at Cashil, at Dundrum, &c. evidently pertaining to a distant date, coeval, almost with the “round towers,” but of a less noble—though still religious application. Nor should I omit to mention the sacrificial altars called “Cromleach,” that

seen in the village of Glanworth, \* barony of Fermoy, county of Cork, and province of Munster, consisting of two stone pillars, placed at right angles, in an oblong square. This laborious and stupendous piece of workmanship is deservedly ascribed to the Phœnicians, after their expulsion by Joshua, and was intended, no doubt, either for the worship of some idol, or to perpetuate the memory of some hero there interred. The Irish call this structure Leaba-chaillde, meaning thereby Callid's couch, for "leaba" in Irish signifies a couch or bed; but who this Callid was, no one that I can discover, even soothsayer or prophet, hath ever asserted or dared to guess; much less can it be ascertained from the interpretation of the populace who understand by the term the "old hag's bed." In support however of this explanation, it is alledged that

is, the *flag* of the *Deity*, being an immense flat stone, supported by pedestals, and sometimes, where the ground was sufficiently high, or where the weight of the incumbent stone rendered it too difficult to remove it, without any pedestals; nor the hypogæ or antra Mithræ, being subterraneous vaults, of which the most astonishing yet discovered is that at "New Grange," corrupted from Grein-Uagh, i. e. cave of the sun or Mithras, in the county of Meath. This name is still preserved in Innis Mithra or Murra, otherwise "isle of sun," nine miles from Sligo, where is to be seen one of those *clock greine*, or *clock muidhr*, i. e. sun stones, being a conical pillar of stone placed on a pedestal surrounded by a wall to preserve it from profanation, and corresponding to the *Mahodee* stone of the Gentoos, which is a corruption of the Irish words mah De, i. e. good God.

\* So called from the goodness of its soil.

all monuments similarly constructed are called the by Irish, Leapa na Feine, by which they conceive are meant the dormitories or sleeping places of the Fenians, their celebrated militia of warriors.

With all respect, however, to the distinguished individuals who think thus, and otherwise, I am inclined to imagine that Leaba-Chaillde is a Phœnician expression, slightly vitiated, and composed of the words lehab shallaid, a burned corpse, indicating the grave of some illustrious hero deceased and buried therein.\* For lehab, in the Phœnician language, is a flame, whence zalehab, to burn, and shallaid is a corpse, or trunk of a dead body. Leopana too would seem to be derived from the Phœnician lepin or leponin, that is, swathings or ligaments, or from leopin, linen or towels ; as much as to say, that, underneath was interred some Phœnician hero, and, according to the eastern custom, wrapt up in bandages.

But what if it should appear that Feine was a name given not to any individual Phœnician, but in general to any chieftain or leader ? For in the Phœnician dialect fen or feineh, which means the gable or outward angle of a building, is applied metaphorically to the leader of a camp, the chiefs or captains, who are the strength of the people, as the corner stone or

\* In the Syriac version of the Gospel according to St. Matthew, (xiv. 12.) it is said of John the Baptist, who was put to death by Herod, " his disciples took away his body, *shailldah*, and buried it."

gable is of a house.\* Should this exposition be admitted,—and I see no reason why it should not,—we need not then have recourse to Fenius the ancestor, according to an old Irish poem† of Breoganus who built Brigantia, now Braganza in Spain, and whose posterity are believed to have sailed thence into Ireland, under the conduct and auspices of Heber and Heremon. I more incline to the opinion of those who would have the troops of the ancient Irish denominated Fenians, not as though they were Phœnicians or descended from them, but because that they exhibited in their conduct the prowess and fortitude of the Ibero-Phœnicians, who had formerly settled in the country, and whose memory was preserved amongst the inhabitants by long and repeated traditions. For their soldiers, the Phœnii, who were equally called *clanna*‡ *Baoisgene*, or the sons of the Basgneans, that is the Vasconians, were never accounted of Phœnician extraction, nor to have obtained that name from any leader called *Baoisgenes*, but from the *Vasconde* of Cantabria, whence we are informed that Milesius had emigrated to Ireland, of antient date, and with

\* So in Judges, xx. 2. “ and all the angles, (*feinloth*,) of the people met.” And 1 Kings, xiv. 28. “ apply hither all the angles, *gimoth* of the people.

† Coemanus in carmine: *Canam bunadhus nan Goadhil.* (Cano originem Gadeliorum)

‡ Clanna is an Irish word, signifying sons or descendants. So is *baoisge* also, and means a flash of light, and metaphorically a vain glorious, or boastful fellow.—See *O'Connor*.

an immense army.\* Nor, indeed, should we omit noticing that those Fenii, that is, the celebrated old Irish militia, otherwise called feinne, might have been so denominated from the Irish word feine, signifying a rustic or serf, as it is more than probable that this military corps were originally embodied from out of the class of the peasantry. To this point however, we shall again revert when speaking expressly, and in detail, of the word Fene as one of the old clans of this country.†

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\* See *O'Connor.*

† The history of mankind would be one of the most pleasing studies in the universe, were it not often attended with the most humiliating, the most melancholy considerations. By studying human nature, we are led to consider in what manner we were formed by our all-wise Creator; what we have made ourselves, in consequence of our disobedience to the divine law; what we may be through Divine grace; and then what we shall be in glory. Principles of this nature, should strike deep into our minds, when we consider the state of the heathen world, and, at the same time, reflect on the many blessings we enjoy. In vain do we pride ourselves in any of our endowments, in vain do we pretend to superior attainments; for if our affections are as much attached to earthly objects as those of the heathens, then we are much more inexcusable than they. We have all the truths of the gospel laid open to us, while they remain in a state of ignorance, worshipping the works of their own hands. Nay, worshipping even reptiles and insects, offering human sacrifices, shutting up their bowels of compassion, and trampling upon every moral obligation. This will naturally apply to what we are now going to relate, for the dignity of our holy religion never shines so bright, as when contrasted with heathen superstition, pagan idolatry, and every thing else that can dishonour our nature.—*Hurd.*

## CHAP. III.

*Ireland called by different names by the Phœnicians—Inis nab fiodha—Fiod Inis—Crioca frind—Ere—Fodhla, from the root of which latter term the Phœnicians called all Africa by the name of Phut—Banba—Fail—Elga.*

But my present design being to illustrate the names of the several localities of this country, asserted already and maintained to have been of Phœnician birth, I shall begin from its very first settlers, whose tribes it will be shewn have borrowed their names from that language ; and in this retrospective view the island itself claims our first regard, as known both to foreigners and to natives under various appellatives. By the natives it was called Inis nab fiodha, by which they would intimate the “island of woods ;” in which sense it was also called Inis fiod, the “island of timber” or trees, from fiod, timber, and inis, an island ; and again, crioca frindh, the final wood ; from croch, a boundary, and frindh, a wood.\* It may have happened, indeed, that subsequent

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\* I never saw one hundred contiguous acres in Ireland in which there were not evident signs that they were once wood, or, at least, very well wooded. Trees and the roots of trees, of

settlers, from ignorance of their true meaning, endeavoured to accommodate to the spirit of their own language these names and terms which they found ready to their hand, and sanctioned by the usage of their predecessors ; but as to their being originally Phœnician, *that* is *indisputable* and beyond the *possibility* of doubt. Inis nab fiodha is compounded, as before observed, of the words, Inis, an island ; nab, of ; and fiod, a wood : Inis, again, is composed of the Phœnician words, In-is, meaning idolatrous inhabitants, of intrepidity and spirit—*in* or *un* being idolatry, and *is*, an inhabitant of manly spirit ; whilst the two latter words, nab-fiodah, are properly derived from the Phœnician naboa, an origin, and phiobd, those who dwelt in a vanquished land. So that Inis-nab-fiodah conveyed to the Phœnicians the following idea, viz. who dwelt originally in a vanquished land, or the posterity of those who sojourned in a country which they took by conquest.

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the largest size, are dug up in all the bogs ; and in the cultivated countries, the stumps of trees destroyed show that the destruction has not been of any ancient date : a vast number of Irish names for hills, mountains, valleys, and plains, have forests, woods, groves, or trees, for their signification. The greatest part of the kingdom now exhibits a naked, bleak, dreary view, for want of wood, which has been destroyed for a century past, with thoughtless prodigality, and still continues to be cut and wasted, as if it were not worth the preservation.  
— Young.

Fiod Inis, from the Phœnician words, fiot inis, that is, idolatrous inhabitants who deprecate, for fiot means depreciation.

Crioca frindh, from cri-ocal, cities, towns, or villages abounding in victuals, provisions, or food ; and firin, the earth's produce—all which enunciate the productiveness of this country.

I pass over to the vulgar, yet most ancient names given to Ireland, such as Ere Fodhla, and Banba, borrowed, as some historians aver, from three royal sisters, the last queens of the Tuatha Dedan, to which Fiech\* the Scholiast adds two others, Fail and Elga. But it is not safe trusting to fabulous records wrapt up in darkness and unsubstantiated by proof ; more especially when we may otherwise account for the origin of these words by tracing them to the spirit of the Phœnician language—for Ere comes from araa or eree, a country, a climate, the inhabitants of one region. Fodhla from the words phut lah, or phot lah, a green land, which was formerly the proper appellation of Ireland, whence the Greeks used to call it *smaragdon*, the emerald,† from the

\* This was the celebrated convert and disciple of St. Patrick, afterwards promoted to the bishopric of Sletty, in the Queen's county, who flourished at the end of the fifth and beginning of the sixth century—distinguished by many literary productions, but best known by his poetical hymn, or panegyric upon his beloved instructor, the apostle of our forefathers.

+ "The Emerald" stone, in its purest state, is of a bright

greenness and luxuriant freshness of its soil, as appears from the quotation “grandes viridi cum luce smaragdi.” Unless you would rather suppose it to have been so denominated by the Phœnicians from its likeness to the country inhabited by Phut, the third son of Ham. Nor need we wonder if some of these should have so named this island, as they had formerly all Africa,\* whose western parts, namely,

and naturally polished surface, and of a pure and charming green, without any mixture of any other color :

Fair as the glittering waters  
 Thy emerald banks that lave,  
 To me thy graceful daughters,  
 Thy generous sons as brave.  
 Oh ! there are hearts within thee  
 Which know not shame or guile,  
 And such proud homage win thee—  
 My own green isle !— *Barton.*

\* In ancient times, this country was considered as a third part of the terrestrial globe, and it may be properly called a peninsular ; for were it not for that small tract of land running between the Red Sea and the Mediterranean, it would actually be an island. It is remarkable, that in ancient times there were many christians here, who had fair and flourishing churches, and here some of the most eminent christian fathers resided ; among these were Cyprian, bishop of Carthage ; Austin, bishop of Hippo ; and Tertullian, the famous apologist. These African churches continued to flourish till about the middle of the seventh century, when the Arabians, under their caliphs, established Mahometanism in many parts, such as Egypt, Morocco, Algiers, &c. but at present, the greater number of the inhabitants are idolators. But here we find it impossible for us to inform the reader, from whence these

Mauritania Tingitana,\* wherein lies Lybia, are to this day known by this name; and the river that encompasses those parts is still called Phuti, and the country all about Phutensis.†

Banba would seem derived from the Phœnician words bana baha, cities built in an extensive region, or a country abounding in towns or cities.

Fail from the Phœnician faila, or a husbandman, a serf, which comes from filah to plough, to harrow up the soil, whence also failhin, agriculture, tillage.

Elga from the Phœnician helca, usage, privilege, designating probably the customs and ordinances of the primitive sages, which were the rule of conduct and the model of imitation to the Irish from the very beginning.

modern idolators derive their worship ; for it bears no manner of affinity to that of either the Greeks, Romans, or Egyptians ; and there is so little of the ancient religion of the Ethiopians, Nigritians, &c. preserved in it, that it would prove a very difficult task to trace from those remains the idolatry of their descendants.—*Hurd.*

\* So called from Tingis, now Tangier the capital, to distinguish it from Numidia, which was called Mauritania Cæsariensis after Claudius, who had reduced both kingdoms to the condition of Roman provinces. Mauritania is derived from Maur, i. e. a western, it being to the west of Carthage and Phœnicia. It is now the empire of Fez and Morocco.

† Valent. Schindl. Oderan. lex pent col. 1427.

## CHAP. IV.

*Ogygia an ancient name for Ireland—Various opinions as to its etymology—Ogyges king of Thebes—Egypt called Ogygia—would seem a Phœnician name, relating to geography, or else indicating the bloody sacrifices of the Druids—Gia a valley of Jerusalem—Perpetual fire in Tophet—As also in the temple of Hercules at Gades, and in other idol temples—Origin of this rite—Sons burnt by their parents in honor of Moloch—Meaning of dragging children through fire—Customary with the ancients to offer human victims to idols.*

Plutarch and the old poets have given to Ireland the name of Ogygia, to intimate thereby, as Camden and others after him have supposed, their thorough conviction of its extreme antiquity. This opinion they have formed, not more from the distant recesses of time which the Irish explore in their historical investigations, than from the well known practice of the poets, giving—from Ogyges the most ancient king of Thebes—the name of Ogygia to any thing that is ancient. \* Some would have Egypt on this account

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\* More especially if such antiquity be involved in darkness and in doubt, as every thing relating to the origin of this king, the age in which he lived, and the duration of his reign, confessedly is. Ogygium id appellant poætæ, tanquam pervetus

called Ogygia, because that its inhabitants are recorded to be the most ancient in the world, and the inventors, at the same time, of all or most of the sciences and arts which were subsequently borrowed and improved, to much advantage, by the several Asiatic and Grecian states.\*

For my part, though I would not altogether explode the purport of this explanation, yet I should rather imagine Ogygia to be a Phœnician term, compounded of the words hog-igia, that is, “the sea girt isle,” or hog-igiah, an inhabitant surrounded by the ocean. For the Phœnicians who had begun to frequent in distant voyages the uttermost part of either ocean, and who, as Strabo mentions, having proceeded even beyond the “pillars† of Hercules,” had circumnavigated the greater part of the habitable globe, finding the earth on every side encompassed by that watery expanse o'er whose bosom they were wafted to their enterprising destinations, very significantly gave the name of “hag” to that “watery ex-

dixeris ab Ogyge vetustissimo.—*Rhodogonus*, lib. 15, cap. 33. See *Plut. lib. de facia in orbe lunæ*. Slatyrius, an English poet, calls this island, Ogygia, in his “Pale Albione.”

\* *Camb. Brit. tit. Hibernia.*

† Two lofty mountains named Calpe and Abyla, situate, one on the most southern extremity of Spain, the other on the opposite part of Africa, which Hercules is said to have erected, with the inscription of *ne plus ultra*, as if they had been the extreme points of the world.

panse," intimating thereby the " sea circumference," not unlike what the Arabians designate it, " the circumambient sea." From hence arose the Greek word Ogen, the ancient name for the ocean amongst that people ; whence it is very probable, as many think, that Ireland was called Ogygia by Plutarch. It is worthy of note too, that hag, which is common as well to the Hebrews as the Phœnicians, occurs in scripture as a cosmographical term, used by Isaiah (xi. 22.) to express emphatically the *circle* of the earth, and by Solomon\* to indicate the circle above the face of the abyss.†

But the foregoing interpretation must not make us treat with contempt, nor fancy it a dream on the part of those who imagine that by the name of "Ogygia" allusion is made to the bloody victims which the Druids and other sacrificing priests, introduced by the Phœnicians into this country, used offer to their idols according to the Syriac custom in Ireland, no less than in Spain, and Gaul, and other nations of those denominated Gentiles. For in the Phœnician language, og-igiah means grief or sorrow for one burned, being compounded of og, he burned, and igiah, he made sorrowful. Whence the valley near Jerusalem wherein Tophet was situated, and in which fire was perpetually preserved for burning the

\* Proverbs viii. 27.

† Bochart Geog. i. 36.

offals and bones of the dead bodies therein sacrificed,—sons, by the way, whom their very parents used to immolate to the idol Moloch, dragging them with their own hands through two funeral pyles until death interfered in mercy to their excruciations—was called *gia* or *gianon*, from that horrifying abomination. By this too is confirmed the belief of the Phœnicians having made it a custom to preserve fire “*inextinguishable*” in the temples of their gods, as Silius asserts of the temple of Gades or Cades, which they had there erected and devoted to Hercules. \*

The “evil spirit,” no doubt, the great enemy of the human species, and consequently the rival of Jehovah, in this the weakest quarter of the universal created scheme, had *his* priests also to preserve his fire in the temples of his idols, so as to appear not inferior to the people of Israel whom God had enjoined to feed the fire continually upon the altar. Hence the Greeks at Delphi and at Athens, used to preserve it both night and day; and if ever, by any accident, it got extinguished, they used to light it again by the rays of the sun. The Pyrea of the Persians are also well known, in which they used not only to preserve the fire in an everlasting blaze, but even worship it as a divi-

\* Under this appellation was typified the sun, the twelve labors of the “hero,” being nothing more than a figurative representation of the annual course of that luminary through the twelve signs of the zodiac.—See *Porp. Sch. Hes.*

nity.\* Strabo describes this pyratheia (xv) or fire-worship, as existing also in Capadocia.† The vestal virgins, never allowed the sacred fire to be extinguished, it being a point of fearful and intense anxiety to the Romans, as they never failed to look upon its extinction as a sure presage of the overthrow of their city. This custom penetrated even to India, to the Brahmins themselves, who, we have the authority of Arumianus for saying, “used to guard the fire on hearths ever burning.” But the superstition had its origin with the sacrificing priests of the Syrians, who were wont in honour of Moloch to drag their own children through heaps of fire.‡

This dragging amounted in some instances to an actual burning of children; sometimes only to a scorching, produced by their being either conducted

\* Brison de regno Persarum.

† This country—once so immersed in profligacy and vice as to share in the dishonor of the proverbial alliteration of the Greek, “*tria kappa kakista*,” the Cretans and the Cilicians being the other two of the trio, was notwithstanding, ennobled by being the birth place of Strabo, and of many martyrs and heroes, such as Gregory Nazoenzen, Gregory Nysson, and St. Basil, not forgetting the celebrated St. George, who had been a tribune of soldiers (colonel) under the emperor Dioclesian, and afterwards appointed patron of the order of the garter by Edward III, all of whom shed a lustre over the history of the place, and redeem its character though almost irreparable.

‡ Levit. xviii. 21. xx. 3, 4, 5.

or carried through a space betwixt two immense fires, by their comari or priests, or, according to their direction, by the parents themselves. Comar, or cumar, as also mar, meant, with the Chaldeans and Syrians, a gentile priest, a camillus, or minister of idols ; whence the Syriac word cumaruth, priesthood, and the rabinical cumari, a monk. But they were so denominated from the burning of victims, for with the people of the east camar means to burn. There are those, however, who think that the verb “to drag across,” when used in this acceptation, is equivalent in import with the verb to “burn.” Vossius is of opinion that when the scriptures make mention of this dragging, “burning” is not thereby implied, but merely “conducting” between two fires. Nevertheless, he acknowledges that independently of this scorching, which prevailed in all families, no matter how affluent, or strangers to want, there was also a live-burning of their dearest pledges, and from the very flower of the people too, whereby, in the madness of their superstition, they had cajoled themselves into a belief that their deities could be propitiated on occasions of great calamites.

That this was the opinion of the Phœnicians is evident from Porphyry.\* We learn from Scripture,

\* The original name of this writer and philosopher, and greatest enemy, in both capacities, that Christianity ever experienced, was Melek, which in the Syriac language signifies

also, that this worship had obtained throughout the land of Canaan\* and Mediterranean Syria, which comprehended Phœnicia within its extensive boundaries. For we read of the Israelites, in Psalm cv. being mixed with the Gentiles, and learning all their practices, sacrificing, (izbechu) after their example, their sons and daughters to demons—that is to the graven images of Canaan. And respecting the Assyrians† who were brought over to Samaria, the history of II. Kings, xvii. 31, records that those who were of Sepharvaim were wont to burn their sons in honor of Adrammelech and Anammelech, the gods of Sepharvaim.‡ Quintus Curtius§ treats of the human

“ King,” changed afterwards by Longinus, his preceptor, to Porphyrius, from *porphura*, the Greek for purple, which kings usually wore. He was a native of Tyre, and died, I believe, in Sicily, A.D. 304.

\* The first city founded in this celebrated country, known by the several names of Phœnicia, Palestine, Canaan, Israel, and Judea, and one literally flowing with milk and honey, was Hebron.

† This, the first great monarchy established on the earth, took its name from Ashur, the second son of Shem, who founded it about the year 341 after the flood. It is at present called Curdiston, *i. e.* the country of the Curdes, from the Curdo mountains.

‡ Supposed, by Sir Isaac Newton, to have been the Sephara of Ptolemy, and both to correspond with Pantibibla, where Zesuthrus deposited the records which he wrote before the flood. Pantibibla from *pan*, all, and *biblon*, a book, is the Greek translation of Sephara, which comes from Sphar, a book or record.

§ The era of this historian, the romantic biographer of Alex-

victims offered by the Syrians. Diodorus Siculus,\* (xx) and Tertullian,† (*Advers. Gnost.* c. vii.) record the same of their Carthaginian colonies, as does Porphyry of the people of Rhodes;‡ and says Paulus Fagius, in the Chaldee paraphrase of Leviticus, “They used to dance in the interim whilst the boy was being burned in the blazing fire, striking their timbrels the while, to drown thereby the shrieks of

ander the Great, is not sufficiently determined—some making him cotemporary with Claudius; others with Vespasian; and others, again, with Augustus.

\* This was the writer of whom Vincent used to say, that “Every word of his was a sentence, and every sentence a triumph over error.” He was called Siculus, as being born at Argyra, in Sicily; and flourished about 44 years B.C.

† This eloquent writer was originally a Pagan, and after his conversion became Bishop of Carthage, his native place, A. D. 196. He afterwards separated from the Catholic Church, and plunged into the errors of the Montonists.

‡ This celebrated island, in the Carpathian sea, was so named from (Gesurat) Rhod, which in the Phœnician language means “snake,” (island) corresponding to “Ophiusa,” another name thereof, and which, in the Greek, signifies the very same thing—from ophis, a snake. Others derive it from rodon, a rose, for which, as well as snakes, the island was remarkable, and adduce, in confirmation, several Rhodian coins, exhibiting the sun, to which the island was sacred, on one side, and a rose on the other. But this was a mistake of the moderns not knowing the Phœnician origin of the word Rhod, and wresting it to the resemblance of their own rodon, corroborated somewhat by the accident of finding of a rose-bud of brass in laying the foundation of the ancient city of Lindus. The same objection, however, equally applies to this, being only a little more antecedent in point of time.

the unfortunate sufferer." He therefore, methinks, cannot be suspected of a wild-goose pursuit who, depending upon these authorities, conceives that, in the name of Ogygia, allusion is made either to the Syriac settlers in this country who came from that quarter of the land of Canaan, or to the Phœnician worshippers of Moloch, who, as we shall hereafter prove, introduced this custom of human *sacrifices*, along with other bloody ceremonies and practices, into their several colonies.\*

\* The inhabitants of all nations in the universe believe in the necessity of an atonement for sin, before men can be justified by the Supreme Being, and although very unworthy notions have been formed concerning the existence of such an essential point in religion, yet it does not follow that the principle itself is false. Nay it rather proves the contrary, for there is something in every man's conscience which points out to him that he has offended God, and that some attonement must be made, either by himself or by another. Now these heathens in India believe, that an attonement has been made for their sins, and they are to have the choice of enjoying the benefits of it, on two conditions : either they are to visit several holy cities at a vast distance from each other, or secondly, they are declared to be absolved, in consequence of their repeating the names of their gods, twenty-four times every day. Such as visit the holy places, offer up a sacrifice ; and on the tail of the victim is written the name of the penitent, with the nature of his offence. This practice seems to have been universal in ancient times ; it was so among the Greeks, the Romans, the Carthaginians and the Jews; and the prophet Isaiah alludes to it, when he says of Christ, "surely he hath born our griefs, and carried our sorrows." Isaiah liii. 4.—*Hurd.*

## CHAP. V.

*The name Hibernia given to this island variously written by the Greeks and the Latins—Of Phœnician origin—Other names, Eri, Eire, Iris, Lug—The Irish called Erin, Erion, and Eriginæ—Ire Erion—Couri—Miluir—Guidhonod—All Phœnician names.*

But the most ancient name we meet with ever given to this island is Hibernia, the name by which Cæsar, Pliny, Tacitus, Solinus, and others have designated it. Eustathius calls it Overnia and Bernia; St. Patrick,\* Hiberia and Hiberio. With the Greek writers it is Iouernia, Iouerne, and Ierne, all derived from the Phœnician Iberin, meaning extremities, limits, or boundaries. From whence comes Ierne, the remotest habitation; because, as Bochart, Geog. sacr. i. 39, well explains it, “The an-

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\* The family name of this venerable saint and celebrated apostle of the Irish was Succat, which, in Irish, signifies, “prosperous in battle.” He was afterwards named Magonius, when ordained deacon, and, finally, Patricius, when consecrated a bishop. He was by birth a North Briton, born A.D. 372, near the village of Nemphur, or Banavan, in Tabernia, now Dumbarton, and brought a captive, at an early age, into Ireland, in one of those predatory excursions which our an-

cients knew nothing beyond Ireland towards the ocean except the vast sea." Whence he infers that the Phœnicians, distinguished as they were for pushing their voyages to the remotest extremities of the globe, must have been thoroughly acquainted with the locality of this country.

For I cannot at all bring myself to coincide in opinion with those, who imagine that this name had

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cestors indulged in after the withdrawal of the Romans from Britain. Fiech thus alludes to these circumstances :—

" Patrick was born at Nemphur,  
As related in stories ;  
A youth of sixteen years,  
When carried into captivity —  
Succat was his name among his own tribes :  
Who his father was be it known —  
He was son of Calphurnius and Otide,  
Grandson of the Deacon Odesse."

This Odesse is, by St. Patrick himself, called Potitus, as was Otide, otherwise called Conchessa, being sister to St. Martin, Bishop of Tours.—The clergy at this period had not been enjoined celibacy. He died on the 17th of March, A. D. 493, at the great age of 120 years, and was buried at Down, in the same tomb with St. Bridget and St. Columba, according to the Latin distich—

" In burgo Duno tumulo tumulantur in uno  
Brigida, Patricius, et Columba pius."

*Thus translated :*

" In Down three saints one tomb do fill,  
Bridget, Patrick, and Columb Kill."

His long disuse of the Latin language during a continued residence of sixty years in this island, combined with the ignorance of copyists, will account for the inaccuracy of the names " Hiberia" and " Hiberio."

originated from the Spanish Iberi, who had once sent hither a colony. No; I should rather trace it even to the Irish word, Iar, *i. e.* west, from its western position in reference to England; a view in which I am sanctioned by Camden's approbation, on the ground that Spain had been called Hesperia from its western locality, and a certain promontory in Africa the Hesperian Cape, from its locality in like manner.\* Vallancey thinks that the Persians, who had at a very early period established themselves in this island, gave it this name in allusion to the district of Iran in their native country.† Camden's view of the matter is still further supported by the inference drawn from the Greek idiom by Cormac McCullinan, Bishop of Cashel, and King of Munster, in the beginning of the tenth century,‡ viz. that Hibernia may be considered a Greek compound, consisting of the two words, Hiberæ and Nyos, the former of which signifies the *west*, and the latter an *island*; whilst Bochart's explanation gains credence by the fact of the Phœnicians being really Iberin, or Oberin, that is, passers over the sea, in which ac-

\* From their proximity to the north in like manner, which in the Phœnician language is called *garbaia*, the following Spanish towns have been denominated:—Garbi, Garbin, Garbelos, Garbayuela; as also Algarbi, a district now in the possession of Portugal.

† Observation on the primitive inhabitants of Great Britain.

‡ Varæus de Script. Ibernia, p. 6.

ception we meet with the expression in Psalm viii. 8, where it is said, “Who traverse (ober) the paths of the sea.”

The natives have indifferently called it Eri, or Eire, and not so correctly by the name of Erin; whence perhaps the term Iris, which we find in Diodorus Siculus. To Eri and Eire we may also apply our previous conjectures on the etymology of Ere. This I prefer to the assertion of certain persons who would have this island called Ierna and Ierne, from the Greek Hieron, signifying “sacred.”\* I must not omit to add that from Eri, or Eire, the Irish have been called Erigenæ,† or sons of Erin, a name by which John, the illustrious Irish historian‡ of the ninth century, is universally and emphatically denominated. *Varæus de Scrip. Iber.* i. 5.

Another ancient name of Ireland, Iu Erion, the learned generally take to imply, “the isle of the earth-born, or offspring of the very earth;” for iu, au,§ and eu, meant “water,” or “island;” and these

\* Ogyg. 1, 21.

† From Era, earth, and Ginomai, to be born.

‡ And Chaplain to Alfred the Great, who, in the preface to his translation of St. Gregory’s Pastoral into the Saxon language, was not ashamed to acknowledge his gratitude to Ireland, that had given him his education, and additionally improved it by the superintending assistance of this distinguished ecclesiastic.

§ Aa and ea, i. e. Eau, i. e. Aqua, signify water, and it may be here added, that the termination of names of places in a,

were sometimes written more fully, aug, or ag, like the Teutonic oege and odghe, from the Greek auge, splendor, an obvious property of water. Whence, also, another name, Lug, from luge, light. Era,\* too, was used emphatically, to signify the land of ancient Greece, as Er was that of Britain. Wherefore the Irish at this day call themselves Erin, or Erion; and from this Scotus obtained the name of Erigina, or of Eriniauch, compounded, as they state, of er, the earth, and geni, or eni, to be born of. In confirmation of this etymology, they tell us that *that* nation, before the arrival of the Brigantes or Phrygians, had possession of Gaul, Spain, and Britain; for to this day the Vascones and Cantabrians in a great degree make use of the ancient language of the Erii.† But the first men got the name, in the Greek and Latin languages respectively, of Autokthones and Terrigenæ, that is, “sons of the earth,” and “earth-born,” from the circumstance of their dwelling underground in caves, like rabbits;‡ which

aa, or ey, in the old Teutonic, signify places surrounded with water; nor ought the word *sea*, itself, in this case to be forgotten.

\* It was in particular the name of a mountain in Messenia, the rendezvous of Aristomenes and his devoted band, where, after many marvellous feats of almost incredible heroism,—in which the women no less than the men had share,—he was at last betrayed and obliged to vacate his post.

+ Edward Lhuid's *Archiology*.

† Strabo says that the Scythians used to seek refuge from the cold in caverns. Hence the name *Troglodytes*, from *troglodytes*, a cave.

gave occasion to Gildas to say, "From their little caverns crept forth the Irish like so many swarthy, sooty little worms."\* This has led some to suppose that the Couri, Miluir, and Guidhonod, as they are called, who are generally ascribed to a more ancient date, and who passed their lives in caves and forests, were no other than those self-same original Erii; and wishing to derive these names from the Irish language, they say that Cour, in the singular number, means a giant, abbreviated from Cau ur, "a cave man," such as Cacus and the Cyclops† are

\* Prorepsere e cavernulis suis fusci vermiculi Iberni.—*Guild.*

Dr. Smollet, in his ironical manner, calls the inhabitants of Lapland the fag end of the human creation, which illiberal and invidious expression seems to arise from not considering that these people have the same rational faculties as others, and only want the means to improve themselves. Now under such circumstances let us seriously ask, whether these people are the objects of laughter and ridicule? Are they not rather objects of pity, especially when we consider that our ancestors were once as ignorant as they, and probably more barbarous. Nay, barbarity is not so much as imputed to the Laplanders, even by those who take a savage pleasure in ridiculing them for what is not in their power to prevent. That they are slaves to superstition is not denied, but that superstition never leads to any thing of a cruel or barbarous nature. Secure in their simple huts, they live without giving offence to each other; and if they have but little knowledge, they have but few sins to account for.—*Hurd.*

+ The Cyclops are represented to have had but one eye in the middle of their forehead, the origin of their name, from Kuklos, a circle, and Ops, an eye; but in reality were so called from their custom of wearing small steel bucklers over their

reported to have been ; Coures, meaning a giantess. Milur is a wild man, or a silvestrian, and therefore a hunter, just as Milgi, is a hound. For with the Britons, Mil, meant a wild beast, as with the Greeks did Melon, cattle ; and to this they think that the Clanna Miledh of the Irish, from clann, or clan, an offspring, and miledh, a soldier or warrior, bears reference. Guidhonod they conceive to arise from guidhon, a witch.

But since the Phœnician language exhibits the origin of these names, I should, for my part, ascribe them to that source in preference. For instance, Iu Erion would appear derived from the Phœnician I-Erain, an inhabitable island, or one abounding in inhabitants. Lug, from log, which with the Arabians is logag, the deep, as much as to say, the island in the deep, or surrounded therewith. Erigena, which they would have a-kin to the Irish word Ereimane, or rather Erionnach, meaning Ireland and Irishmen, I would venture to derive from the Phœnician word Erigain, foreigners ; and Erionnach itself from Era-onag, that is, a land or country abounding in delicacies, for onag, in the Syriac

faces, having but a single aperture in the middle, which corresponded exactly with the form of an eye. This practice they had recourse to in their capacity of miners, or in their profession of archery, as we find a Scythian nation, too, who excelled in the same art, call themselves Arimaspi, from Arima, one, and spia, an eye, in allusion to the habit of closing one eye to take the better aim, by collecting the visual rays to one focus.

dialect, implies a delicacy or luxurious repast. The Couri were so from the Phœnician word curin, fishes, a metaphorical designation for expert and dexterous mariners ; or from cura, a fire-hearth, as if worshippers of fire. Miluyr, from the Phœnician Mila-ur, an assembly of fire-worshippers, or a multitude of inhabitants living in a valley, for ur signifies indifferently either one or the other, a fire or a valley. Guidhonod, from the words gui-donoth, a nation or people with leaders, gui,\* meaning a nation, and don, he governed. Unless you would rather derive dhonad from donoth, that is, the children of Dan, that city of Phœnicia, at the foot of Mount Libanus, where its inhabitants had erected a graven image, and Jeroboam had raised the golden calf, as colonies, particularly from distant countries, generally retain the name of their parent or mother stock.

Again, the name of Iris, by which this county is distinguished in Diodorus Siculus,† and from which

\* From Phœnician *gui* sprung the old Irish word *ui*, or *hy*, signifying a tribe or clan. *Ui* is also the genitive case of the word *ua*, a son, offspring, posterity, the plural of which is *i*. From *hy*, a tract, or district, many Irish localities have obtained their names : such as Hy-Anlan, Hy-Ara, Hy-Talgia, otherwise called Hi-Faillia, and primitively Hy-Bhealgia, meaning a barony of worshippers of Baal, and several others almost beyond reckoning.—See *Collect. de Reb. Ibern.* vol. iii. p. 362.

† Diodor. Sicul. lib. v.

its inhabitants have been called Irenses, or Iri, although I admit it may be derived from the old Irish word Iris, which signifies brass or copper, as it does, also, invention or investigation, as well as friend and friendly fellowship, and, finally, religion, law, era, and chronicle, yet it is more likely that Orpheus of Crotone, Aristotle, and other Greek writers who have used Iris as a name for Ireland, have done so not from the language of the natives, which to them was unknown, but from the Hebrew word Iris, he possessed or obtained by inheritance; or from Irisa, possession by inheritance, which words, changing the *s* into *t*, the Phœnicians used to pronounce as Irith, and Iritha. From this name, variously inflected into Ire, Eri, and Eire, with the addition of the English word *land*, was formed the modern and now generally adopted name, Ireland. But *Irlandia* and *Irlandi*, as Latin for Ireland\* and *Irishmen*, is evidently a barbarism.

\* The interest which I take in every thing that concerns Ireland, makes me often sigh for the additional misfortune which the general ignorance of its history produces, and has long since inspired me with a desire of remedying that evil.—*Mac Geoghegan.*

While many who have left thee,  
Seem to forget thy name,  
Distance hath not bereft me  
Of its endearing claim:  
Afar from thee sojourning,  
Whether I sigh or smile,  
I call thee still, “ Ma yourneen ”  
My own green isle!—*Barton.*

CHAP. VI.

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*Ancient inhabitants of Ireland—The Partholani—Various opinions as to the etymology of this word—The aborigines or giants, why so called—Their bloody wars with the Partholani the first tribe of Phœnicians who landed on the coast of Ireland—Origin of their ancient name Formorogh—The Nemethæ, when they seized upon Ireland—Where they settled—Etymology of their name—Why called Momæ or Nomæ.*

Having put the reader in possession of the several names given to Ireland, I come in the next place to its ancient inhabitants, whose names I at once recognise as Phœnician, or, at least, deducible from that fountain. The first that present themselves are the Partholani, undoubtedly the very earliest people in this island, of whose colonies—which are supposed to have preceded the arrival of the Belgians—we cannot at this day discover a single vestige any more than we can of the Nemethæ. Some suppose that they were some of the aboriginal Britons, and that they arrived in Ireland much about the same time as the Nemethæ, that is, as they say, in the sixth century before the birth of Christ. Others derive their name from the Irish words bhœruys-lan-ui, as

much as to say, the shepherds or herdsmen beyond the great ocean, and therefore suppose that they must have been the first persons who introduced cattle into this island.\*

Others there are who think them so called from Partholanus, the son of Sera, of the race of Japhet, whom they assert to have first arrived in Ireland, having set out from Scythia, or as others say, from Græco-Scythia, or Mygdonia, a maritime district of Macedonia, about three hundred or more years after the deluge, with his sons Sanguin, Saban, and Ruturugus, their armies and colonies; and they tell us furthermore that he put in at Inversgene in Kerry, and took up his residence in Ulster at Inis Samer in the river Erne, an island called] from his castle, from whence also the river was called Samarius.† Some writers add that those colonists found before them on their arrival other inhabitants whose origin was not known, and who were therefore denominated by the Latins as aborigines, by the Greeks as Giants; intimating equally the natives of the soil, or the true born children of the country. With these gigantic aborigines they tell us that the Partholani waged an incessant and bloody course of warfare, and with such acrimony on both sides, that both were almost

\* See Collect. de Reb. Ibern. vol. iii. p. 404.

† See O'Flaherty, cap. ii. p. 3.

extinguished under one general massacre. These, and other such things equally involved in fable, are told of the Partholani amidst the darkness of an unknown age. As I take it, the Partholani are the most ancient, or, if you prefer, the primitive tribes of the Phœnicians who landed on the Irish coasts, and from them was given the name of Partulin to all such as had transported themselves from their native country. The Syriac word para, signifies to sprout or shoot—tulin, number or plurality, from tul, translation. But para means also he grew or increased, so that partulin would then mean a body of emigrants who increased and multiplied.

This race the ancient Irish poets and historians call Fomhoraigh, Formhoraice, and Formoragh ; by which word, they think, is meant pirates, or transmarine robbers, infesting those coasts in prejudice to, and defiance of, the ancient colonies ; and they assert that they were descended from Ham or Midacritus \* from Africa, with the exception of the first Formorii, to whom they assign neither other sect nor origin. †

\* Pliny (vii. v. 6.) tells us that Midacritus was the first who had imported lead from the island of Cassiterides. But later critics assure us that this was no other than Melicartus, or the Phœnician Hercules, mentioned in Sanchoniathon, to whom the Phœnicians ascribed so many voyages to the west. Midacritus is in itself a Greek name, and we know that the Greeks were in total ignorance of the locality of the Cassiterides.—See Bochart.

† O'Flaherty, i. p. 9.

Some suppose them to have been Celts; others, more correctly, Phœnicians, which the name itself would seem to indicate.\* For, in their language, famori, means the lord of an extreme land, that is of an island, which they had supposed to be the utmost habitation of the globe, as we have observed conformably to the opinion of Bochart. The Nemethæ or Nemetii, were, as some say, the posterity of Nemethus,† who, they maintain, planted a second colony in Ireland thirty years after the death of Partholanus, when it had now become almost a desert and been overrun with forests. In his time were built the fortifications of Rath Kinnech in Hy-Niellán, in Lagenia, and Rath Kimbaith in Hy-Gemnia, a district of Dalaradia, where the plains, being cleared from brushwood and trees, admitted the genial influence of the sun's irradiation ‡ Some writers add, that on the arrival of the Bœlgæ on the

\* It is said, that Neivy or Nemedius, great grand nephew of Partholan, having learned by some means the disasters and tragical end of his relations in Ireland, and wishing, as heir of Partholan, to succeed him in the possession of that island, embarked thirty-four transport vessels, carrying each thirty persons, without counting Macha, his wife, and his four sons, Starn, Janbaneal, Annin and Feargus, who followed his fortune in the expedition. Macha died after twelve years, and was interred in the place since called from her name, Ardmach.—*Mac Geoghegan.*

† See *Collect. de Reb. Ibern.* vol. iii. p. 352.

‡ O'Flaherty, p. iii. cap. 6.

coast of Heremonia, which is now the province of Leinster, several of the Nemethæ retired backwards into the northern districts of the island.

There are some who assign to the Nemethæ a different origin, and would call them Momæ or Nomæ, deriving the same from the Celtic words Mou or Nou, land or country, and Mam or Mae, maternal, so that Nemethæ would mean the original people,\* or aboriginal inhabitants of Ireland.

But expunging altogether the fables of the old poets, to me it appears incontrovertible that the name of Nemethæ was given by the Phœnicians to their tribes, as equivalent with pleasant, cheerful, or agreeable. For in their language nemoth signifies all these, from the root, neem, delightful, amiable, respectable. This tribe was furthermore called Momæ by the Phœnicians, as having cemented their treaty by an oath,† (noma) which furthermore proves the veracity

\* Collect. de Reb. Ibern. vol. iii. p. 400.

† The Ostiac takes his oath upon a bear's skin, spread upon the ground, whereon are laid a hatchet, a knife, and a piece of bread, which is tendered to him. Before he eats it, he declares all he knows relating to the matter in question, and confirms the truth of his evidence by this solemn imprecation ; " May this bear tear me to pieces, this bit of bread choak me, this knife be my death, and this hatchet sever my head from my body, if I do not speak the truth." In dubious cases they present themselves before an idol, and pronounce the same oath with this additional circumstance, that he who takes the oath, cuts off a piece of the idol's nose with his knife, saying, " If I

and the fidelity of the people, nom signifying true, derived from naum, a discourse or language.

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forswear myself, may this knife cut off my own nose in the same manner, &c." All those nations, who inhabited the land afterwards called Palestine, were descended from Canaan the son of Ham; for although we find many subdivisions among them, under as many different names, yet the general one was that of Canaanites: and here it is necessary that we should answer a deistical objection made by Lord Bolingbroke, and some others, against a passage in the sacred scripture; and this we the more readily comply with, because many weak, though otherwise well-meaning persons, have been led into an error by those designing men.

In Genesis ix. we read of Noah having got drunk with the fruit of the vine, and that while he was in a state of intoxication in his tent, Ham, his youngest son, came in and beheld his nakedness; but Shem and Japhet went backwards and covered him. When Noah awoke, and found how different the behaviour of his sons had been, he said (verse 35) "Cursed be Canaan; a servant of servants shall he be unto his brethren." Now Canaan is no where mentioned as the aggressor; but there cannot remain the least doubt, but he was, at that time, along with his father, and like Ham, mocked at the aged patriarch; a crime attended with many aggravated circumstances.

But the deistical objection is this, "It was inconsistent, say they, with the goodness of God, to inflict a curse on a nation in latter ages for the guilt of an ancestor. Now let every unprejudiced reader attend to the passage, and then he will find that the whole was a *prediction*, and not an *imprecation*. Noah, by the spirit of prophecy, foreseeing that the descendants of his son Ham, would commit the grossest idolatries, only foretold what would happen to them in latter times.—*Hurd.*



## CHAP. VII.

*The name of the Momonii supposed of Celtic origin—Various opinions on this head—Mumham a southern district of Ireland—The meaning of Mammoii—Different names of the idol Ops—The Momonii tribes of the Phœnicians—Their name Phœnician—Origin of the word Mammanagh—Mammuna the sacrificing priest in the temples of the Phœnicians—The Mamacocha of the Peruvians.*

I come now to the Momonii, the ancient inhabitants of the province of Munster, divided, we may observe, according to their several settlements, into Desmond or southern Momonia, Thomond or northern Momonia, and Ormond eastern Momonia.\* The name of Momonians is agreed on all hands, as we have already said, to have been composed of the Celtic or Irish words mou-man or pou-man, a mother or maternal country. Mou, and pou were the same as magus and pagus, mais and pais; † so that momon or mouman would signify the mother country of the aborigines: this part of Ireland being chiefly inhabited by the Nemethæ, who betook them-

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\* Th. Burgo Ibern. Dominii append. Monastic 732.

† Baxter, p. 100.

selves from the district of Bolgæ into their own residence in Leinster, about five hundred and fifty years, as they say, before the christian era. They add, that from the first annals of Ireland it was discovered that its southern regions were called Mumha, which they interpret, the settlement or habitation of the aborigines, from whence its inhabitants were called Mumhanii or Mòmonii, that is inhabitants of the country of the aborigines.\*

Others think Momonia is a corruption or contracted Celtic word Mammon, the ancient name of the province of Munster, signifying the country of the great mother ; as they derive Mama or Moma, the name of a cave or cavern between Elphin and Abbey-Boyle, from Mammoii, which, in the Celtic language, means the place of the shrine of the great mother. For tradition tells us that there existed there at one time a celebrated grot, consecrated to Ops, the great mother of antiquity, whither the Belgian chiefs used, upon occasions, resort to consult the shades of their departed heroes. This object of religious resort was also known by the name of Sibbol Ama, Anum, Anagh, Aonagh, and Mamman, whence the Bolgæ, who had settled in the southern parts of Ireland, and who principally worshipped the idol Mammon, called themselves Mammanagh, (Mammonii) to distinguish themselves from the Crombrii,

Crumbrii, or Crimbrii, on the western coast, who worshipped Fate; and from the Belgœ who worshipped Bal, or Beal, or Baal, that is the sun or the element of fire.\*

To me it appears sufficiently probable that the Momonii were one of the Phœnician tribes who became possessed of this district to which they gave the name of Mamon, which in their language signifies riches or wealth, and by a very natural association called themselves Mamonii, that is the wealthy, the possessors of riches and abundance, intimating the superiority of their habitation above the other districts of this country, as well in artificial resources as in the luxuriancy of the soil.

But if we furthermore compare the words Mamonia and Momonii, or Mammanagh with the superstition of that nation, I doubt not but that we shall find them strictly conformable with Phœnician extraction; for ammun, in that language, means the image or likeness of a mother, ammana, a gift or offering, presented to a mother. Mammanagh, I conceive not derived from Mammon, but from Mam-muna, the name usually given by the Phœnicians to the superintending or sacrificing priest belonging to any of their chapels. And it is very likely that that whole tribe took their name from them, as the heads or presidents of their places of worship. I would

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\* Collect. de Reb. Ibern. vol. iii. p. 398.

hint by the way, that the ancient Peruvians worshipped the *sea* as a deity, under the name of Mammacocha, and paid similar homage and adoration to rivers and fountains as contributory to the great element.\* But this name, though evidently bearing some analogy with Mamman and Mammanach, yet is of a different origin, though Phœnician all the while, if I mistake not. For *main macha* in that language means, encompassing waters, and metaphorically, people applauding or clapping their hands,

† Jas. Acosta Historia de las Indies, lib. v. c. 2. 4, from which and other authorities it is manifest that the ancient pagans worshipped the sea and all large collections of water. The book of wisdom, xiii. 2, is clear on the point. Beyer (Selden de Diis Syrii) states that the inhabitants of Mexico, Virginia, and Bengal offered adoration to certain rivers and fountains; for the ancients imagined, according to Lipsius, that rivers and fountains were lesser divinities or genii. The Nile was worshiped with the most scrupulous veneration by the Egyptians. (See Plutarch and Athanasius.) For says Julius Firmicus, from the universal benefits of water they conceived it must be a god. Wherefore we find the poets calling rivers sacred, (Hor. lib. i. od. 1. Juven. sat. iii.) as they did also fountains because of the presiding nymphs. Amongst the ancient idolotrous Spaniards, it is plain from an inscription of Vasconius, published by Gurter, that fountains were considered divine. “We,” (the Spaniards) said Seneca, (epist. 41) “venerate the sources of great rivers, \* \* \* the springs of warm waters are worshipped, and certain pools, &c.” The Persians also, with the Scythians, Saxons, and other nations, as well east as west, conceived water to be sacred, as appears from Herodotus, (iv.) Strabo, (xvii.) Tacitus, and others.

in which sense we find macha occurs in the psalm xcvii. 9, *the rivers will applaud.* Machoc, in the original, meaning, waters that brush or sweep away, as we often see waves do bodies upon the shore.\*

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\* The Peruvians, before their being governed by their Incas, worshipped a numberless multitude of Gods, or rather genii. There was no nation, family, city, street, or even house, but had its peculiar gods; and that because they thought none but the god to whom they should immediately devote themselves, was able to assist them in time of need. They worshipped herbs, plants, flowers, trees, mountains, caves; and in the province of Puerto Viego, emeralds, tygers, lyons, adders, ; and, not to tire the reader with an enumeration of the several objects they thought worthy of religious worship, every thing that appeared wonderful in their eyes, was thought worthy of adoration.

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## CHAP. VIII.

*The Crombrii Fate worshippers—Origin of the word Crom—Not indicating worship, but a nation that worships—Traces of it in Ireland—As also in several geographical names of Ireland—The Phœnician derivation of these words.*

But since we have made mention of the Irish *Crombrii*, we had best see to which nation they belonged. *Crom*, or *crum*, or *crim*, amongst the ancient Irish signified Providence or the Godhead, which would lead one to suppose these words were Irish, *crom* signifying God in that language. But if it savours of the place wherein this deity was worshipped, which is not at all unlikely, then it takes its origin from the Phœnician, *crom* in that language signifying a shrubbery of trees. So that *crombrii*, *crumbrii*, or *cimbrii* would seem to mean *crambrii*, foreigners, that is the Phœnicians, who paid worship to Providence or Fate\* in this island. That under

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\* Men, ever since the creation, have endeavoured to pry into the secrets of futurity : this desire is inherent in us, and has been by many philosophers adduced as one of the strongest proofs of the immortality of the soul, that, indignant at its confinement, is ever attempting to release itself, and soar beyond

the name of foreigners the Phœnicians are meant, will appear from this circumstance, viz. that, in *their*

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present time and circumstances. Finding, however, all their efforts to discover them by the force of reason vain, they have mutually resorted to the aid of that blind god, *chance*; and hence, omens from the flight of birds, from the entrails of sacrifices, have arisen: of this last I propose now to write to you. When a choice between two equal things was to be made, the referring it to chance by the *casting of lots* would obviously present itself as a fair mode of deciding, where the judgment was unequal to do so; and we find, therefore, this among the most ancient usages recorded in the bible: thus Aaron cast lots for the scape-goat. The direction of these lots would, of course, be soon imputed to the divine pleasure of the Almighty observer and guider of all things, and it would then occur to the inquisitive that this mode might be adopted for looking into futurity. Accordingly we see that this superstitious practice was very quickly applied to such purposes, an instance of which is given in Esther, chap. iii. verse 7, where, when Haman desired to find out the most proper time to slay all the Jews, he ordered the *pur* to be cast, that is the *lot*, from day to day, and from month to month, and discovered that the thirteenth of the twelfth month was most favourable for his designs; but he was deceived, and the event proved the vanity of relying upon such divination. This mode, however, was too *simple* for the generality of men, and the custom next adopted was the mixing together of a number of *letters* in an urn, throwing them out, and examining the arrangement in which they might fall; but as frequently no sense could be discovered from these, in lieu of letters whole words were adopted, and even here the answer was very often not to be understood. To obviate this, Cicero tells us that a variety of predictions were inscribed on pieces of wood, which were kept in a box, shaken, and one drawn out by a child; he informs us how these were first discovered, but observes, “*Tota res est inventio fallacis, aut ad*

language, bri or bari signifies a foreigner. And the practice of consecrating groves to the worship of idols, is established by innumerable testimonies from the ancient heathen writers. Virgil in his ninth *Aeneid*, introduces Cybele thus speaking of herself. “On a lofty mount I have a grove, a piny wood, by me beloved for many a year”\* And Prudentius in the “Roman martyr,” says, “shall I go to the piny grove of Cybele.”

*quæstum, aut ad superstitionem.*” “The whole matter is, however, fallacious every way.” And in another place, in speaking of it, he says, “*Quibus in rebus temeritas et casus, non ratio et consilium valent.*” “Chance, not reason, presides over these things.” This mode of divination is continually spoken of by the writers of that age; thus, Lucretius,

“ Nequicquam Divum numen, sortesque fatigant.”

“ In vain they implore the Gods, and search the *lots*.”

And Ovid,

“ Auxilium per sacras qærere sortes.”

“ To seek for aid in the sacred *lots*,”

And again,

“ Mota Dea est, sortemque dedit.”

“ The goddess was moved, and granted a *lot*.”

Numberless other instances might be given of the frequency of the practice; but, as the urn and heaven-descended mystical pieces of wood were not always at hand, another mode was invented throughout Greece and Italy which superseded their use. This was to take the words of some celebrated poet, as Homer, Euripides, or Virgil; to open this book at hazard, and to receive as an oracle the first passage that met the eye; these were termed “*Sortes Homericæ*,” or “*Vigilanæ*,” Among the Hebrews too, there was a divination called *Beth Cole*.—*Lim. Mag.*

\* Pinea sylva mihi multos dilecta per annos  
Lucus in arce fuit summa.—*Virgil.*

But it may be asked, whence arose this custom to the heathens of erecting altars to their deities in woods and groves. In imitation, no doubt, of Abraham, who, as we are told in Genesis, xxi. 33, planted a grove in Beersheba, and there invoked the name of the Lord.\* These groves consisted of oak plantations; for it is said of Abraham,† Genesis xii.

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\* *Abraham planted a grove.* In the first ages of the world, the worship of God was exceedingly simple; there were no temples, an altar composed sometimes of a single stone, or sometimes of turf, was all that was necessary: on this fire was lighted, and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time, when families increased, and many sacrifices were to be offered, *groves* or shady places were chosen, where the worshippers might enjoy the protection of the shade, as a considerable time must be employed in offering *many* sacrifices. These groves became afterwards abused to *impure* and *idolatrous* purposes, and were therefore strictly forbidden. See Exod. xxxiv. 12; Deut. xii. 3; xvi. 21.—Dr. A. Clarke.

† Abraham, the father of the faithful, was called away from his native country, somewhat less than three hundred years after the deluge, which naturally leads us to inquire into the origin of idolatry. Abraham, as a wanderer and sojourner in a strange country, had not been above ten years absent from Ur, of the Chaldeans, when a famine obliged him to go into Egypt, at that time a very flourishing monarchy. That Egypt should have had a regal government within three hundred years after the deluge, has been objected to by many of our deistical writers; but when attentively considered, we cannot find any thing in it of an extraordinary nature. People in those early ages lived in the most frugal manner, and few of them died be-

6, 7, that he passed over the land to the place Sichem, all along to the oak, (alon) Moreh, where the Lord appeared unto him, and that he there erected an altar in consequence. Moses afterwards designates this place in the plural number, saying, (Deut. xi. 30,) “ Beside (aloni) the oaks, Moreh.” With which also two other passages accord, one in Genesis, xxxv. 4. the other in Judges ix. 6. We also find in Genesis xiii. 18, that Abraham dwelt in the oaks (aloni) of Mamre, in Hebron, and there built an altar to the Lord. Afterwards also in Genesis, xiv. 13, he says, “ he dwelt beside the oaks of Mamre.”- All which passages the septuagint renders, *peri ten drun*, that is, about the oak. From hence the idolatrous Canaanites began to consecrate oaks to their own divinities, and to worship in groves of that wood. The Phœnicians subsequently introduced the custom into Asia, Egypt, Africa, and the continent of Europe, with the British isles. Ovid, speaking of the oak, calls it “ sacred to Jove.” Virgil says “ it was accounted an oracle by the Grecians.” And Homer says the same in Od. xix.\*

fore they had attained to years of maturity ; so that there is no reason for us to be surprised, when we find the children of Mizraim founding a monarchy, in the fertile plains of Egypt, as soon as a sufficient number of the human species had been collected together.—*Hurd.*

\* See W. Cook’s enquiry into the patriarchal religion, &c,

The vestiges of the word, crom, can be still traced in Ireland in many of the old names given to its several localities; for instance, we find the actual word occurs as the name of an old village which belongs at this day partly to the county of Kildare, and partly to that of Dublin, in the province of Leinster. In Crom-artin, a little village near Ardee, in the same province; in Crom-castle, a town in the county Limerick, province of Munster; in Mount Crom-mal, or Crom-la, between Loughs Swilly and Foile, in the county Donegal, province of Ulster, where the river Lubar, called by the natives Bredagh, and the river Lavath—beside which, in the declivity of a mountain, is a very remarkable cave called Cluna—take their rise; in Mount Crom-la-sliabh, now called the Hill of Allen; in Crom-oge, a little town in the barony of Maryborough, Queen's County, and province of Leinster; in the old town of Crom-chin, which was otherwise called Atha and Rathcrayhan, and Drum Druid, but now more generally known by the name of Croghan, being situated in the barony of Boyle, county Roscommon, province of Connaught, and formerly the principal city in that province. The name of Croghan is supposed to have been given to it from the likeness of the adjacent mountain to a pitcher, which that word in Irish signifies; and Crom-chin from a cave in that mountain which the Druids had dedicated to Fate. And, finally, we may trace its vestiges in

Crom-lin, or Crum-lin, a little town in the county Dublin, as well as a little village in the barony of Massareene, in the county of Antrim ; which name the Irish interpret as the chapel or shrine of Crom, where the idolators used to sacrifice to this deity. To this origin they also refer Crumlin Water, the name of a river in the same barony of Massareene, and same county of Antrim.

But it being my opinion that the word Crom has reference not to worship,\* but to a nation that

\* In giving an account of the religions of ancient nations, we must be directed by two guides; namely, sacred and profane history. The former gives us a general view of their abominations; the latter lays open all that now can be known concerning their public and private rites and ceremonies. Phœnix, Tyre, and Carthage, were all peopled by the sons of Ham; they had the same form of religion, spoke the same language, encouraged the same arts and sciences, used the same instruments in war, and inflicted the same punishments upon criminals. Thus their civil and religious history is so blended together, that we cannot illustrate the latter, without taking some notice of the former. The Phœnicians were a remnant of the ancient Canaanites, who were suffered by the Divine Being, to remain unextirpated, that they should be a scourge upon the children of Israel, as often as they relapsed into idolatry. In scripture they are often mentioned, as a warlike people, under the name of Philistines, for the word Phœnix is Greek. They inhabited that part of Asia adjoining to the Mediterranean sea, and worshipped an idol named Dagon, much in the same form as a mermaid is represented by the fabulous writers; a human body from the navel upwards, and the lower part that of a fish. The figure itself was very expressive; for it pointed out, not only their situation near the sea, but

worships, I shall now detail my sentiments respecting the derivation of the geographical names just alluded to.

Crom-artin, then, I would derive from the Phœnician words **Crom-arithin**, a shrubbery dedicated to Fate,\* and surrounded with pools or rivers.

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likewise that they were connected, both with sea and land. Invaded in their continental territories by the neighbouring nations, they settled in an island near adjoining, which they called Tyre; and there remained in possession of it till the time of Alexander the Great. As a trading people, they sent colonies into Africa: but most of these were comprehended under the name of Carthaginians; and such regard had Tyre and Carthage for each other, that when Cambyses resolved to make war upon the latter, the Phœnicians refused to accompany him; alledging in excuse, that they could not fight against their brethren, which obliged that prince to lay aside his design. Nay, the Carthaginians sent an annual tribute to the Tyrians, part of which was for the support of the civil government, and part for the maintenance of the priests and religion.

The religion of the Carthaginians, which was the same as that of the Tyrians, Phœnicians, Philistines, and Canaanites, was most horrid and barbarous; and so regular were they in practising what will ever dishonour human nature, that Christians, in attending to their duty, may take an example from them. Nothing of any moment was undertaken without consulting the gods, which they did by a variety of ridiculous rites and ceremonies. Hercules was the god in whom they placed most confidence, at least he was the same to them as Mars was to the Romans, so that he was invoked before they went upon any expedition; and when they obtained a victory, sacrifices and thanksgivings were offered to him.

\* According to the notions of the Indian heathens, the

Crom-mal, from Cram-mala, a congregation of people in a grove or shrubbery of the deity Fate. Crom-la, from Cram-lah, anxious worshippers of Fate in a grove. The word sliabh, at the end of the word Crom-la-sliabh, bears allusion to a fountain of this mountain, or forest, contiguous to the shrine; for sliaba in the Phœnician, is the pipe of a fountain through which the water flows.

Crom-oge, from Crom-og, which means, people burning victims in the shrubbery of Fate.

Crom-chin, from Crom-schin, people applauding in the grove of Fate.

Crom-lin, from Cram-lun, people entertained or sojourning in the grove\* of Fate; or hospitality beside the shrine of this idol.

god Bruma writes upon the forehead of every new-born child an account of all that shall happen to him in this world, and that it is not in the power of God or man to prevent these things from taking place. Thus we find that the doctrine of fatality has taken place in the most early ages, and even in the most barbarous nations.

This system being entirely that which was embraced by the followers of Epicurus amongst the heathens, and the Sadducees among the Jews, we shall not say any thing concerning it, because it is but a bold attempt to set aside the utility of public and private worship; for if God does not take notice of the actions of men in this life, then the whole bounds of religion are removed; there is no motive to duty; there is nothing to restrain us as mortals from committing the most horrid, the most unnatural crimes.

\* As it was the universal practice the ancient heathen

## CHAP. IX.

*Ops not the Apis of the Egyptians, but one of the names of Cybele—She was the Roman Vesta—Etymology of the word—Variously called from the mountains where she was worshipped—Origin of the word Sibbol—Thence Cybele—Why called Ama, Mammon, Anagh, Aonagh, or Aona—Shabana.*

But, before we proceed any further, I would entreat the readers' indulgence for the few incidental observations, which I purpose to make, upon that celebrated idol of antiquity, Ops, which, ancient writers assure us, the Momonians worshipped

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nations to worship their idols in groves, before temples were erected, it may be proper here to inquire, what gave rise to that notion? It is a principle acquired by experience without reading, that in every act of devotion the mind should be fixed on the grand object of worship. Every one who has walked in a grove will acknowledge, that there was more than a common reverential awe upon his mind, which must be owing to the small number of objects that presented themselves. We may justly call them the haunts of meditation; but still it cannot be denied, that many abominable crimes were committed in them: some parts near their altars were set apart for secret lewdness, and even for such unnatural practices as ought not to be related.—*Hurd.*

in a celebrated grotto;—as well as upon the other names by which this deity was distinguished.\* A learned gentleman, and a shrewd searcher into the Phœnician idolatry, suspected once that Ops was to the Phœnicians the same as Apis, not that which Tibullus† calls the Memphian Bull,‡ and which the Memphians consecrated to the moon, but that which the Heliopolites had consecrated to the sun.§

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\* See chap. vii.

† Tibul. lib. iii. eleg. 7.

‡ The most magnificent temples were erected for him; he was adored by all ranks of people while living, and when he died (for he was a living Bull) all Egypt went into mourning for him. We are told by Pliny, that, during the reign of Ptolemy Lagus, the Bull Apis died of extreme old age, and such was the pompous manner in which he was interred, that the funeral expences amounted to a sum equal to that of twelve thousand pounds sterling. The next thing to be done, was to provide a successor for this god, and all Egypt was ransacked on purpose. He was to be distinguished by certain marks from all other animals of his own species; particularly he was to have on his forehead a white mark, resembling a crescent; on his back the figure of an eagle; and on his tongue that of a beetle. As soon as an ox answering that description was found, mourning gave place to joy; and nothing was to be heard of in Egypt but festivals and rejoicings. The new discovered god, or rather beast, was brought to Memphis, to take possession of his dignity, and there placed upon a throne, with a great number of ceremonies. Indeed, the Egyptians seem to have given such encouragement to superstition, that not content with worshipping the vilest of all reptiles, they actually paid divine honors to vegetables.

§ Voss. de orig. et progress. idolat. 1. 29.

For the Phœnicians also worshipped the sun under the name of Baal, or Bel, by which, as the Assyrians and Babylonians, they understood, *physically*, the whole system of nature, as well terrestrial as celestial, and above all, the solar nature, as Servius tells us. They, accordingly, very appropriately gave to the sun the name of Belus, as the Moabites did that of Moloch. For as this latter appellation signifies King, so does Baal, or Bel, signify Lord, as though the arbiter of all the blessings of nature. Wherefore, also, did they call him Bolatis, or Bolati, from the words Bol-ati, which means Baal,\* or the Lord, who bestows.† But this Baal being distinguished by various names, it hence happened that, in Scripture, the Israelites are blamed for serving Baals, in the plural number. This seems to have occurred in other countries also, for the Bolgæ, a colony of the Phœnicians in Ireland, worshipped, as

\* But of all the gods of the Syrians and Canaanites, none were honored so much as Baal, who was no other than the Belus of the Chaldeans, and the Jupiter of the Greeks. It is probable the sun was worshipped under this name; for Josiah, willing to make some atonement for the sins of his father Manasseh, in worshipping Baal and all the host of heaven, put to death the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.—*Hurd.*

† See Damascus in the life of Isidorus Photius.

we shall hereafter shew, the sun, or the principle of fire, as a deity, under various names. The name of Bolgæ is compounded of the Phœnician words Bol-goi, meaning the nation that worships Bol, or Baal ; as Belgæ is compounded of the words Bel-goi, amounting to the same. From whence the Bolgæ and the Belgæ were at first called by the Latins Bolgii and Belgii ; afterwards the Bolgian and the Belgian nations ; and finally, as we now call them, the Bolgæ and the Belgæ. From this cause it was that the writer, above alluded to, conceived Ops the same as Apis, which the Hieropolitans had consecrated to the sun.

Indeed I would think this conjecture probable enough, were it not evident, from another source, that Ops was one of the names of Cybele, reputed by idolators as the daughter of Heaven and Earth, and designated as the Mother of the Gods, the Good Mother, and the Earth itself.\* Wherefore

\* Pliny (11, 65.) affirms that the Gentiles worshipped the earth under the name of *Mother*, and not only *Mother* but *great Mother*, because of its bountifulness. For this it was that they called her the eternal creator of men and gods, (Stat. Chebaid. viii. v. 304,) chief parent, and other such epithets ; for having fallen away into idolatry from the religion of the patriarchs, who offered sacrifices to the true God through faith in the promised Messiah, and having thus contaminated the original purity of the knowledge of the Godhead, they worshipped the elements, from which they conceived all things to have been realized, either as actual divinities or symbols of divinities, and

the Romans worshipped her under the name of Vesta, as being clothed in the beauty of her own manifold productions,\* according as some imagine;† though others would account for it otherwise.‡ Under this latter name she had two temples at Rome,§ one built by Romulus, the other by Numa Pompilius, in the mid space between the Capitoline and Palatine hills, both hills being surrounded by one wall. Her temples were always round, in allusion of course to the earth's form.

Others would derive the name of Ops from the Egyptian word hop, a serpent; others from the Hebrew apoe, a viper; whence the Greek ophis, a snake, the root of which is poe, or phoe, to hiss. But this has nothing common, or in connection with the fables which mythology tells us of this divinity. They come more near the truth who say that Ops is a mountain of Phrygia, where this idol was worshipped, the name Ops, or Opes, implying a boun-

amongst these, in a special manner, the earth, whence themselves originated, and into which all things again return in a state of decomposition. (Plato.—Proclus.) Cybele was afterwards designated by various other names, many of which may still be traced upon ancient altars, and recorded by Plutarch, Pausanias, Gruler, Smelius, &c. Camden mentions to have seen one of her altars in Britain.

\* Quippè quæ rebus omnibus vestitur.

† See Lud. Despre. on the Odes of Hor. lib. i. od. 2.

‡ Cicero de Nat. Deo. i. n. 67.

§ Dionys. Hal. carn. lib. ii.

dary, as though it were the limit of some particular country ; as also they think that she was called Rhea, the name by which she was worshipped at Hierapolis, from a mountain called Rea, meaning he saw, or he observed, from its lofty position commanding a sight of distant objects. She was called Dindymena, from the mountain Dindemain, which means, olive groves in an eastern quarter ; and Berecynthia, from breschin, or bereschin, a fir or pine grove.

But our decision on the word Sibbol, a name by which the Irish, as well as almost all other nations, designated and worshipped Ops, or Cybele, must be guided altogether by another principle. For here I at once recognize the Syriac character as derived from sibola, an ear of corn, under which guise the Phœnicians used to worship the earth as the mother of all harvests, fruits, and vegetables. All nations, therefore, by one common consent, represented Cybele holding in her right hand some ears of corn.\*

\* Vossius states that there was at Rome, in the house which belonged to Cardinal Cæsius, a marble altar, on which stood a statue of Cybele, with a *tower* upon her head, and holding millet and ears of corn in her right hand. The inscription was, “To the Great Idean, Mother of the Gods.” Many imagine that, in allusion to the same principle, she was called Rhea ; not from the mountain of that name, in Persia, but from the Phœnician *reah*, he yielded fodder ; whence *rei*, pasture : the metaphorical signification of *reah* is, he obtained dominion. She was called Idean from *id* or *ida*, power.

Whence the Greeks gave her the name of Cubele, and the Latins that of Cybele.

She was called Ama from the Phœnician word, am, a mother, and Mammon, from mammon, riches, or wealth, as the bestower of all blessings.

The name of Anagh, by which she was also distinguished, may refer, if you please, to the groves wherein she was worshipped ; for Anagh means delight, or to be delighted, of course, with such worship. But I would prefer deriving it from nahag, he ruled, or governed ; for, as the daughter of Earth and Heaven, and the mother, besides, of the gods, Ops may be well supposed invested with no ordinary share of authority, in directing the affairs of the world. The Isle of Annagh, which lies between the island of Achil and the coast of the county Mayo, in the province of Connaught, takes its name from this ; as does also a little town of the same name near Charleville, in the county Cork ; and Annagh-uan an island adjacent to the county Galway, intimating, as it were, a people who worshipped Anagh ; for the Phœnicians used, synechdochically, to call the inhabitants of any particular district by the generic name of “ben.”

Nor can I see any objection to the derivation of the names of these places from the giant Anac, the son of Arbas,\* from whom the Phœnicians were

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\* Joshua xv. 13, 14. Ben-Anac means literally *the sons*

called Anakin, or Ben-Anac, the sons or descendants of Anac, their principal or leading tribe, agreeably and corresponding to the Irish appellatives, Mac-Carthy, MacMahon,\* O'Brien, O'Connel, the "Mac"

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*of giants or heroes, of the stock of which Anac was the first parent.* Whence to this day, in the old Irish ballads, Feineagh means a champion, or heroic warrior.

\* At such time as Robert Vere, Earl of Oxford, was in the Barons warres against King Richard the Second, through the mallice of the Peeres, banished the realme and proscribed, he with his kinsman, Fitz-Ursula, fled into Ireland, where being prosecuted, and afterwards in England put to death, his kinsman there remaining behinde in Ireland rebelled, and, conspiring with the Irish, did quite cast off both their English name and alleagiance, since which time they have so remained still, and have since beeene counted meere Irish. The very like is also reported of the Mac-swines, Mac-mahones, and Mac-shehies of Mounster, how they likewise were aunciently English, and old followers to the Earle of Desmond, untill the raigne of King Edward the Fourth; at which time the Earle of Desmond that then was, called Thomas, being through false subornation (as they say) of the Queene for some offence by her against him conceived, brought to his death at Tredagh most unjustly, notwithstanding that he was a very good and sound subject to the King. Thereupon all his kinsemen of the Geraldines, which then was a mighty family in Mounster, in revenge of that huge wrong, rose into armes against the King, and utterly renounced and forsooke all obedience to the Crowne of England, to whom the said Mac-swines, Mac-shehies, and Mac-mahones, being then servants and followers, did the like, and have ever sithence so contynned. And with them (they say) all the people of Mounster went out, and many other of them, which were meere English, thenceforth joyned with the Irish against the King, and termed theniselves very Irish, taking on them Irish habits and customes, which could never

and the “O” prefixed to the latter, importing the same as the Ben in the former instance; viz. “the sons of,” or “descended from.”

Aonagh, another name of Ops, was pronounced Aona by the ancient Irish, and by others called Shabana. And as during the celebration of her solemnities they always held a fair or markets beside her temple, it requires no great effort of imagination, as I should think, to derive this name from aon, wealth, or a place of public resort. Shabana evidently comes from shaban, abundance, which again is derived from shabaa, he abounded; all obviously in keeping with mercantile views and attendance on the market-place. This is still more clearly proved by the name given to the first of November in their calendar, viz. Oidche Shambna, the day, or rather the night (Oidche signifies night) on which idolatrous ceremonies were usually celebrated.\* The festival itself was called Tlachgo, which some refer to the rotundity of the earth, but I should prefer deriving it from the Phœnician tla agod, a gathering of yearling lambs, such being the usual victims on the occasion.† From Phœnicia therefore it was

since be cleane wyped away, but the contagion hath remained still among their posterityes. Of which sort (they say) be most of the surnames which end in an, as Hernan, Shinan, Mungan, &c. the which now account themselves natural Irish.—*Spenser.*

\* See Collect. de Reb. Ibern. p. 420.

† Noah had taught his children the knowledge of the true

that the worship of Ops, under her various designations as particularized above, was introduced into Ireland, to procure for her votaries that successful career as well in agriculture as in commerce, of which she was supposed the bountiful superintendant. We may this day observe a vestige of her name in that of an old town in Lower Ormond, the capital, at one time, of the district anciently called Eog-anacht Aine Cliach, called Aonoch. It is now

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God; and that they were to trust in his mercy through the mediation of a Redeemer, who was to be revealed to them at a future period of time; for the necessity of a mediator between God and man was a general notion from the beginning. But as no clear revelation was then made of this Divine person, the people began to choose mediators for themselves, from among the heavenly bodies, such as the sun, moon, and stars, whom they considered as in a middle state between God and men. This was the origin of all the idolatry in the heathen world; and at first they worshipped those orbs themselves, but as they found that they were as often under the horizon as above it, they were at a loss how to address them in their absence. To remedy this, they had recourse to making images, which after their consecration they believed endowed with Divine power, and this was the origin of image worship. This religion first began among the Chaldeans, and it was to avoid being guilty of idolatry that Abraham left that country. In Persia, the first idolators were called Sabians, who adored the rising sun with the profoundest veneration. To that planet they consecrated a most magnificent chariot, to be drawn by horses of the greatest beauty and magnitude, on every solemn festival. The same ceremony was practised by many other heathens, who undoubtedly learned it from the Persians, and other eastern nations.—*Hurd.*

called Nainagh, or Nenagh, and is situated in the county Tipperary. I should observe that Aonoch, in Irish, signifies also a mountain or a leader. But Nenagh I would derive from the Irish words naoi-nach, an assemblage of people, rather than, as would others, from neonach, a player or buffoon.

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## CHAP. X.

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*The Iberi, a people of Ireland—Spain not cognizant of the Iberi of Mount Caucasus—Iberia, a Phœnician word—Calpe, the extremity of the earth in the estimation of the Phœnicians—A promontory and city in Spain, actually the extremity of the earth's extension—This occupied by the ancient Iberi—The sun setting in the river Iber—The Irish Iberi, a tribe of the Spanish Iberi—Where they settled—The district of Ibrickin, a vestige of them—Derivation of this word, as also of Ibercon—The idols, Sicuth and Kion.*

The Iberi, a people of Ireland, of whom Ptolemy makes mention, inhabited the coasts of the county of Kerry, in the province of Munster. Irish writers make mention of another people of this name, who had settled in the county of Derry, in Ulster, between Lough Foyle and the river Ban.\* But who

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\* Richard Cirenester, in his “*De Situ Britanniæ*,” chap.

those Iberi were we must now betake ourselves to consider briefly.

To suppose, then, that the Caucasian Iberi had gone into Spain, and given to that country the name of Iberia, I hesitate not to pronounce as nonsense the most absurd, though supported by the authority of Varro,\* and sanctioned by the adoption of Apian† and Diodorus Siculus.‡ No; the origin of Iberia must be sought from another source.§ Eber, in the Hebrew, and Ebra or Ibra, in the Chaldee, signify a passing over, or any thing remote or far away; their plurals, Ibrin or Ebrin, signify boundaries or limits: the Spaniards, therefore, were very naturally called Iberi, being, as the Phœnicians imagined, the very remotest inhabitants of the earth, and their city, Calpe, the furthermost spot in their opinion of the habitable globe.|| Conformable to this is the character given by Possidonius to the temple of Hercules, in Gades or Cadiz, calling it “the boundary of the earth and sea.”¶ From the same reason the Jews would have Gaul and Spain to be the boundaries of their own land. The Zarphat and

iii. says, from an old Roman geographer, “The ancients put it past doubt, that the Iberi took up their settlements in Ireland.”

\* Varro ap Pliny, iii. 3.

† Apian in Ibericis, p. 226.

‡ Diod. Sic. v. 215.

§ Bochart. Geog. Sacr. iii. 7.

|| Strabo, lib. iii.

¶ See Erasmus on “Pill. Her.” iii. chap. 20.

Sarphad mentioned by Obadiah, ver. 20. the Jews would have to be Gaul and Spain; because the “psalter” extends the empire of Christ even unto the boundaries of the earth, which Aben-ezra \* says, are situated in the remote west. Finally, the Spaniards, themselves, have long since given the name of Finis Terræ,† or land’s end, to the Nerian or Celtic promontory in Artabria. A city and district of the same country, in the district of Compostella, still preserves its name of land’s end—Finisterre.

Others suppose that the Spaniards were called Iberi, from the river Iber; just as Egypt got its name from the river Nile, which Homer designates —Egyptus. Iber, the name of the river, signifies in the Phœnician, rapidly flowing.‡

\* Psalms lxxi. 8.

† Some Spaniards derive this name from the Celtic *fin-es-tere*, that is, a fair and fertile mountain. As they do, also, the names of the towns, Finestras, in the Celtiberi, and Finestrat, in the Edetani, from the Celtic *fin-es-tra*, a village on a hill beside a river.

‡ The river Iber rises in the district of the Cantabrians, hard by Juliobriga, and flows by the ancient Vetones and Vascones, dividing the Ilergates from the Editani. Avienus (in Oris Maritimis) mentions another Iberus, near the ocean, to the west of the former, being no more than a stream midway between Boëtis and Anas, now called Rio Tinto, or de Aceche; these are his words:—

“ Iberus inde manat amnis, et locos  
Fœcundat unda. Plurimi ex ipso ferunt  
Dictos Iberos, non abillo flumine,  
Quod inquietos Vascones perlabitur.  
Nam quid-quid amni gentis hugus adjacet,  
Occiduum ad axem, Iberiam cognominant.”

The more ancient Iberi had not possession of the whole of Spain, but only of that part of it confronting the Mediterranean, and extending from the Pyrenees to Calpe, and the pillars of Hercules. But though, the Iberi were, properly speaking, the more remote,\* yet the ancient geographical writers accounted the Spaniards, indiscriminately, as the most distant people ; which gave rise to the fiction, on the part of the poets, of the sun's setting not only in the ocean, but more particularly in the river Iber, thereby to mark out the extremity of the earth's extent.†

The Iberia, therefore, of the ancient Irish took its name from the tribes of the Iberi of Spain, and consisted of that tract of country in the environs of Beerhaven, in the county of Cork ; the families of which people would seem to have been the original inhabitants of the county Kerry, and a part of the county Clare, in the same province,‡ where we still find the barony of Ibrickin, a proof of the

\* Hence we may infer, that the Bœtic Iberi, of whom Avienus speaks, were more properly so called Iberi, for they were the most extreme in respect to Spain in general.

† Bochart i. 35. Spain retains the traces of this name in the Iberic Mountains, which pass through the middle of the kingdom of Arragon, in Ibera, the name of an ancient city of the Ilerecaones, which Livy designates as “*most opulent*,” and in Iberum, a town of Cantabria.

‡ The Poets tell us, that this district of Ireland, was appropriated to Heber, son of Milesius. See Seward.

presence of the Iberi, who gave it that name. It is probable, too, that the descendants of the Spanish Iberi, who all originated from a Phœnician stock, were accounted kin, as the sons of Obab or Jethro, the father-in-law of Moses,\* and from him called Kini. This would account for the appearance of this word, as the last syllable of Iberi-kin : and who is it that does not know the avidity of the Phœnicians to perpetuate their nobility, and the fondness of delight with which they dwelt upon every memorial of the glory of their ancestors ?

Or, Kin might be equivalent with Kini, that is the Cinnæi, a people in the land of Canaan, who were also called the Cinnæan race.† And this would seem supported by the names of certain localities still preserved in this country ; for instance, that of Cinneich, the residence of Dermott Mac Carthy,‡ Esq.

\* Judges i. 16.

† Judges iv. 11, 17.

‡ A pathetic incident connected with the Mac Cartys has such claims on the feelings that I will not conclude this narrative of their fortunes without the mention of it. A considerable part of the forfeited estates of that family, in the county Cork, was held by Mr. S——, about the middle of the last century. Walking one evening in his demesne, he observed a figure, apparently asleep, at the foot of an aged tree, and, on approaching the spot, found an old man extended on the ground, whose audible sobs proclaimed the severest affliction. Mr. S—— inquired the cause, and was answered—" Forgive me, sir; my grief is idle, but to mourn is a relief to the desolate heart and

near Bandon, in the county Cork ; that of Cineal Fearmaic, a district in old Thomond, in the county Clare; and that of Cineal-Eoghean, an ancient and extensive tract of the province of Ulster, comprising the present counties of Tyrone, Armagh, Donegal, and part of the county Derry. This latter interpretation may be applied, also, to several names of the old Irish towns beginning with Kin. To a Phœnician source must we also refer the origin of the word Ibercon, the name of a place in the county Kilkenny,\* between the baronies of Ida and Igrim, being composed of the words Iberi-con, that is, the staunch, the firm Iberi. Nor is it unlikely that they consisted of those, who borrowed from the Phœnicians the worship of the idol Kiun or Kion, which we are told by the prophet Amos, v. 26., the

humbled spirit. I am a Mac Carty, once the possessor of that castle, now in ruins, and of this ground ;—this tree was planted by my own hands, and I have returned to water its roots with my tears. To-morrow I sail for Spain, where I have long been an exile and an outlaw since the Revolution. I am an old man, and to-night, probably for the last time, bid farewell to the place of my birth and the home of my forefathers.”

—*Crofton Croker.*

\* Canice, son of Laidec, a celebrated poet, was the founder and first abbot of the abbey of Aghavoe, where he died the fifth of the ides of October, in the year 599 or 600. The episcopal see was at length removed from Aghavoe to Kilkenny, or the cathedral (Kil) of Cannice (Kenny), called after this saint, towards the end of the twelfth century, by Felix O’Dulany, then bishop.—*Mac Geoghegan.*

Syrians worshipped in conjunction with their idol Sicuth. The septuagint translation of the bible calls this idol, “Astron,” a star; the vulgate renders it, “the image of your idols, the star of your God.”\* The Hebrews think it to be Saturn, who was called Keuan by the Persians and Arabians; and it is well known that the Phœnicians worshipped this deity under a variety of names and symbols.

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\* V. 26. The Phœnicians were accustomed to carry about with them some small images, representing certain gods, in carved chariots; the tabernacle of Moloch, above mentioned, seems to have been a machine of this kind. The first images or statues were made in honour of great men, who had performed extraordinary exploits; and these being set up in particular places, great veneration was paid to them, which, in the end, turned to religious adoration. It appears, from Pliny, that those statues were at first made of brick, such as that used in building the famous tower of Babel. As to the text itself, above alluded to, it should run thus:—“But ye have borne the tabernacle of your god, (*Moloch*); and *ye have also borne* Chium, your likeness; the star (*Remphan*) of your god, (*the same Moloch.*) The common translation insinuates, that Moloch and Remphan, or Chium, were *different* deities, whereas, according to that proposed, they were the same, since it makes Chium and Remphan the names of that star which the Arabians and Egyptians appropriated to the false deity, called by the Ammonites, &c. by way of eminence—Moloch, or King.

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## CHAP. XI.

*The Irish Brigantes, not the Breogani of a later date—neither Armenians, nor Phrygians.—Various names of Brigantia, in Spain—Pharos therein, by whom built—An oracle of Menistheus, in an observatory therein—The Irish Brigantes, a tribe of the Spanish Phœnicians—The Heneti—Why so called—Why the Briganters so called—Brigantium the residence of the Irish—Vestiges of this name, as well in Ireland as in Spain.*

More celebrated than the Iberi far, in ancient Ireland, was another people, called the Brigantes, who were either actually Phœnicians, or descended from the Phœnicians of Spain. O'Connor makes mention of Cæman's poem,\* wherein it is said that Brioganus, the son of Brathus, in a right line from Fenius, one of their wise men, was the founder of Brigantia in Spain. And that his posterity had sailed from thence into Ireland, under the conduct

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\* Beginning thus, “Canam bunhadus mon Gaodhil ;” that is, “I sing of the origin of the Gadaliens.”

of the two brothers, Heber\* and Heremon.† The Spanish harbour, which the Greeks call Brugantia, by Ptolemy called *Phlaouion Brigantion*, and by the Romans, Flavia Brigantium, is supposed to have been so called after his name. Its modern name is Coruna, and it is only forty-eight hours' voyage, straight a-head, with a fair south west wind, from any port on the coast of Ireland. Oeticus‡ still further tells us, that in the abovementioned town of Brigantia there is a watch-tower of prodigious height, called Pharos, and intended chiefly as a light-house for the direction of vessels lying out at sea.§ And Orosius,|| says that this had been built by the Tyrian Hercules, who, we know from Diodorus Siculus, had subdued Iberia, and all the countries thence to the going down of the sun, before he had crossed the Alps. Keating,¶ nevertheless, asserts, that this tower was built by Breoganus the founder of the city, and that the first discovery he made therefrom, by the aid of a telescope, was the existence of this our island, to which he instantly transferred a colony of

\* Giraldus Cambrensis (*Topog. Dict.* iii. cap. vii.) in the following century, and Nennius in the ninth, have asserted the same.

† *Apud. Casaub. in Strab. t. 1. p. 206. note 3.*

‡ This was called the town of Augustus, in the time of Mela.

§ *Adversus Gentes I. 17. Alias I. 2.*

|| IV.

¶ *Psalter of Cormac.*

his subjects, that is the Brigantes, the same who in the Irish annals are called Sliocht Briogan, that is, the stock or the progeny of this leader.

Strabo,\* alluding to the origin of this observatory, says,—“In this place is the oracle of Menestheus, and the tower of Capio, built upon a rock, surrounded by the sea, a prodigy of art, like the Pharos; and it is so contrived, that the rays of light falling thereon are refracted and reflected in every direction, as if issuing out of so many chinks, exhibiting all the beauty and the ruddiness of the sun or moon, when either rising or setting, and seen through the medium of a transparent and a dry cloud.” The harbour of Menestheus is mentioned by him in the same passage, as it is also by Ptolemy; Menestheus, himself, having been the leader of the Athenians at the time of the Trojan war, and the person who, as we read in the commentaries of the Grecians, on his return from Illium to Athens, had been expelled thence by the descendants of Theseus, and betaken himself forthwith to Spain.†

\* Hisce in locis, *Oraculum Menesthei* est, et Capionis turris saxo imposita, quod mari cingitur, opus mirabile, Phari instar, quibus infractos radios visus, veluti in fistulas quasdam diffundi, et majorem verâ quantitatem fingere, quemadmodum cùm solem lunamve orientem aut occidentem per aridam, tenuemque nubem intuemur, rubere putamus.” i. 3.

† See Casaub. in Strab. O’Connor.

Baxter,\* however, is of opinion, that the Brigantes were a people of ancient Phrygia and Armenia,† who passed over into Thrace, and made themselves masters, in the very earliest days, and by natural occupation, of almost the entire of Europe; they were also, he conceives, called Heneti, from hen, which, in the two countries abovementioned, is equivalent with ancient, or antique. But the Brigantes being evidently Phœnicians, or, at least, a stock of the Phœnician Iberi, I should think it more probable, that they got the name of Heneti, in after times, from the depravity of their moral conduct, the word eneth, in the Phœnician language, signifying scandalous or depraved. And from thence, perhaps, comes the Spanish word, bergante, which signifies the same. It may, it is true, admit of another derivation, and infinitely more to their credit, namely, that of being expert at the management of the spear, for heneth, in the Syriac and Hebrew,

\* *Gloss. Antiq. Brit.* p. 48.

† Armenia is a very extensive country, and generally divided into the greater and lesser, but taking both together, they are bounded in the following manner. It has Georgia on the north; on the south mount Taurus, which divides it from Mesopotamia, on the west the river Euphrates, and on the east the Caspian mountains. Georgia has the Caspian sea on the east, the Euxine sea on the west, on the north Circassia, and, on the south, part of Armenia. The river Cur, or Cyrus, so called from the emperor of that name, runs through it, dividing it into two equal parts.

signifies a spear. Another exposition may also be adduced, from the custom of embalming the bodies of their dead, which the Jews, as well as Syrians, had borrowed from the people of Egypt.\* In support of this latter exposition we shall state, that henet or hanat, in the Syro-Chaldaic language, signifies to embalm, the ingredients in which process we may, en passant, observe to have been myrrh, aloes, cedar oil, salt, wax, pitch, and rosin, invented with a view to the preservation of their dead, in a state of sweet-ness and indecomposition, in their appropriate recep-tacles. With this ceremony was the body of our blessed Saviour interred, with aromatic spices, which, Josephus tells us, corresponded with the form of the Jewish sepulture. It is not at all improbable, there-fore, that these Phœnician tribes were called Eneti,

\* When any of the Egyptians died, the whole family quitted the place of their abode; and during sixty or seventy days, according to the rank or quality of the deceased, abstained from all the comforts of life, excepting such as were necessary to support nature. They embalmed the bodies, and many persons were employed in performing this ceremony. The brains were drawn through the nostrils by an instrument, and the intestines were empted by cutting a hole in the abdomen, or belly, with a sharp stone; after which, the cavities were filled up with perfumes, and the finest odoriforous spices; but the person who made the incision in the body for this purpose, and who was commonly a slave, was obliged to run away im-mediately after, or the people present would stone him to death.

that is the embalmers,\* from having introduced this custom into Ireland, as they did, also, into Spain.

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\* A question may here naturally be asked, Why do the heathens in the East Indies, in conformity with the practice of the Romans, burn the bodies of the dead ? There have been several conjectures concerning the origin of this barbarous practice, as first, many of the eastern nations adored the fire, and therefore they considered it as an acceptable piece of devotion, to offer up the dead bodies of their relations to it. Secondly, their pride might induce the most celebrated heroes, and the most beautiful women, to desire to conceal from the world, what poor helpless creatures they were while alive. Thirdly, they beheld many indignities offered to the dead, and they were willing, nay desirous that nothing of that nature should happen to their relations. Lastly, they might do it in order to prevent a contagious distemper, which often takes place from the noxious smell of dead bodies. Whether any, or all of these conjectures may be founded in truth, we leave the reader to judge, but, certain it is, the practice itself, is contrary to natural religion, as well as to Divine revelation. Natural religion points out, that as man was formed out of the earth, so at death his body should be consigned to it. "Dust thou art, and unto dust thou shalt return." Divine revelation teaches us, that as Christ laid down his head in the grave, so the bodies of those who are his faithful followers, should be deposited in the earth ; to rest till that awful period, when he shall come to judge the world in righteousness. Let us pity heathens, who have none of those consolations, which our holy religion holds out to us; let us daily pray for their conversion ; let us not be afraid to lay down our heads in the silent grave ; let us not reflect much on the indignities that may be offered to our bodies after death ; for our Divine Redeemer has gone before us, he has made the grave sweet unto us, and by his almighty power, he will raise us up at the last day.—*Hurd.*

Baxter, however, thinks that the Brigantes or Heneti, as they may indifferently be called, having, as we have said, passed over into Thrace, got the name of Bruges, Briges, or Friges, from the coldness of that climate, and these names got afterwards inflected, according to the several Teutonic and Britannic dialects, into Brigantes, Frix, Frigones, Frisii, Friscones, Brisones, Britones, and Britanni. Whence he infers, and gives himself credit for the discovery, that the Brigantes of Ireland were the Gauls and the foreigners, who in the older times were denominated the Erii \* or Scots;† and that this was a name common to the Britons, nay, to all the Gauls, before the arrival of the Belgæ from Germany. This distinguished writer adds, that the original Brigantes on being expelled their own territories,

\* Baxter's Gloss. Antiq. Brit. p. 119.

† Two kindes of Scots were indeed (as you may gather out of Buchanan) the one Irin, or Irish Scots, the other Albine-Scots; for those Scots are Scythians, arrived (as I said) in the north parts of Ireland, where some of them after passed into the next coast of Albine, now called Scotland, which (after much trouble) they possessed, and of themselves named Scotland; but in process of time (as it is commonly seene) the dominion of the part prevaleth in the whole, for the Irish Scots putting away the name of Scots, were called only Irish, and the Albine Scots, leaving the name of Albine, were called only Scots. Therefore it commeth thence that of some writers, Ireland is called Scotia-major, and that which now is called Scotland, Scotia-minor.—Spenser.

came in quest of a new settlement to this island, and that the Ceangi, a people of the Dumnonian Belgæ, called by the Irish Scoto-Brigantes, For-Bolg, or Belgian-men, followed them in the pursuit of similar adventures.

But it being admitted on all hands, 'as we have said, that the Brigantes were *a people of the Phœnicians, who landed in Ireland,* from the coast of Gallacia, or France ; they could not possibly have been so named from the cold of that climate, which we all know to be very temperate, not to say warm. Neither were they so called from Briganus, the son of Brethus, who belongs more to the day-dreams of story-tellers, than to the rigid accuracy of historical truth. No ; Bregan or Breogan, I consider a Phœnician term, from brekin,\* which signifies, bringing offerings to an idol or performing the ceremony of genuflection before it, which again comes from, brie,

\* The conversion of the letter *k* or *c* into *g* is easy and frequent. Bracca, a city of Lusitania, is pronounced Braga, by the Spaniards; Malaca, the emporium of Boetica, Malaga ; Lucus, a city of Gallæcia, Lugo ; Astorica, Astorga ; the river Sicoris, Segre, and so on. From the Latin *secare*, they say *segar* ; from *pacare*, *pagar* ; from *decollare*, *degollar* ; from *vacare*, *vagar* ; from *jocari*, *jugar* ; from *joco*, *juego* ; from *cæco*, *ciego* ; from *cato*, *gato* ; from *lacus*, *lago*, &c. A similar permutation of the same letter occurs in various words in all languages : so that it is not at all to be wondered at, that by the change of *c* or *k* into *g*, these people got from Breckin, the name of Braga, Breage, or Briganges.

that is, he bent the knee, the attitude at once of adoration, prayer, and thanksgiving. It also means to offer presents to an idol, by which we are to understand the phrase of blessing (*brie*) an idol, as it occurs in scripture. From brekin, therefore, they being the most superstitious of all the Phœnicians, they were at first called Breghan, then Bregan or Breogan, whence, afterwards, the Greeks called them Brigantoi, and the Latins, Brigantes, according to the genius of their respective tongues. Nor are there wanting persons who would maintain, that the Spanish Brigantes were called Brigantoi by the Greeks, from the words *purgos anthos*, a florid tower, the name by which the Farus, in Brigantia, in Spain, was formerly designated. But the Spanish Brigantes, they should recollect, were not Greeks, but Phœnicians.

Ptolemy places the Irish Brigantes in the south-western quarters of this island, as a kin to those who were distinguished under that name in Britain, living about the sacred promontory, Ieron, just opposite Wales : adjacent to them, on the west, lay the Vodii, and behind those, the Itterni, or Ivernii ; in the west, still behind the promontory of Notium, lay the Vallabori, to whom Drosius joins the Luceni. From these the Nagnatæ, Erdini, and Venicnii, stretched towards the north ; but in the extreme northern point of the island lay the Robogdii, by the promontory of this name. On the west, the

Voluntii, the Eblani or Blanii, near the city Eblana, now Dublin, the Cauci and the Manapii, between whom, and the Brigantes. lay the Coriondi. These several people Ptolomy has handed down, as existing in this country; but we find not the Scots included amongst them, and this has led Cellarius \* to suspect, that they were subsequent to those people, at least under this name, in point of occupancy. The opinion of modern † geographers is, that they inhabited the eastern districts, now called Catherlaghensis, Miden-sis, and Waterford; and that from them a part of the district of Media is called, as well in the Irish annals as in some old writings respecting Saint Patrick, Magh-breg, or the plain of the Brigantes, a name it holds to the present day.

This our Brigantia then, the modern Waterford, was situated opposite to Brigantia in Spain. In it not only does the river Brigas, now the Barrow, but also the barony of Bargy in the south-west of Ireland, seem to savour strongly of the Brigantine name. Bruighan-da-darg, a district in the county Meath; Brigown, Brigowne or Brighghobban, formerly a city but now a little village in the barony of Condons, county Cork, all savour of the same, though some would suppose the last mentioned had

\* Geog. Antiq. ii. 4.

† See O'Connor.

been called after St. Abban,\* the reputed founder thereof. To these we may add Briggo, a village in the barony of Ardes, county Down ; Bright, a town in the barony of Licale ; Briggs, a series of rocks and cliffs projecting into the sea at Carrickfergus ; Breoghain, an old district in the county Waterford ;

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\* Though we have seen in the first part, that there were Christians in Ireland in the first century, and long before the mission of St. Patrick ; that, independent of Cormac-Ulfada, monarch of this island in the third century, whom his piety and religion had rendered odious to the Pagans, several had left their native country on hearing of the Christian name, and that having become perfect in the knowledge of the evangelical doctrine, and the discipline of the Church, some had preached the gospel in the different Pagan countries in Europe ; others, filled with zeal for the salvation of their fellow-citizens, had successfully expounded to them the word of God ; still the nation was not yet considered as converted ; this grace was reserved for the reign of Laogare, and the pontificate of Saint Celestine I. This great pope, seeing the pious inclinations of those people, and the success of private missionaries amongst them, thought of sending them an apostle invested with full authority, to complete a work so happily begun. The number of histories, which have been composed on the life of St. Patrick, has, in a great measure, tended to darken the knowledge we should have of the truth of what concerns him. According to Usher, and ancient monuments in the libraries of Oxford and Cambridge, there were sixty-three or sixty-six. However, we must confine ourselves to the most genuine, and those which appear the most authentic, and least liable to contradiction ; which are, the confession of St. Patrick, his letter to Corotic, and his life, written by some of his disciples.

— *Mac Geoghegan.*

the river Braghan, and the town of Brick-river. But chiefly, and above all, we may recognise the Brigantine lineage in the names of those illustrious leaders who swayed the destinies of this kingdom in the days of its former glory, namely the Hy-Braghan or the O'Breaghan, subsequently altered into O'Brien and O'Brian, as Seeward,\* no mean authority, has before observed.†

In Spain, too, we find memorials of the existence of those ancient people in the name, for instance, of the town and country of Brigantinos, near the port of Flavia Brigantium, the modern Corunna; in that of Brigantes, a river of the Edetani; in that of Bergatiano, a town of the Vetones; in that of Berganzo, a city of Cantabria; and that of innumerable other towns, such as Berga, Bergo, Bergara, Bergezo, Bergedo, &c. But as to whether or not the Bergitani, a very ancient people on the east of the Lacetani, by the river Iber, could lay claim to this origin, is what I could not positively take upon myself to determine.

Amongst the Pannonians there was also a place called Brigantium, which Aurelius calls Victor Bergentium. To this we should also refer the lake called Brigantium Lacus, now Lago di Costanza; so that upon the whole, we see the nation of the Brigantes

\* See Topog. Article Breoghain.

† Hy, signifies "of," tantamount to "O."

were the most numerous of any since the creation of man, laying claim to all Europe as their proper country.\*

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\* See Baxter, p. 50. Strange, that from one extremity of the world to the other, even the most unenlighted nations should believe the doctrine of the immortality of the soul, and yet many of those who have been brought up under the joyful sound of the gospel should deny it. This will rise in condemnation against them, and they will be convicted at the tribunal of the great Judge of all the earth, for trampling upon knowledge. We are surprised still more, that there should be none but learned men in the world so abandoned, but learning without grace, and the fear of God becomes a real curse instead of an useful blessing.—*Hurd.*

## CHAP. XII.

*The Scots were Scythians, a people of northern Asia—Their condition and morality—Blended with the Phœnicians—Their various incursions—Passed over into Spain—Become friends of the Romans—Their remarkable victories—Landing in Ireland from Spain—Where they settled—When called Scots—Whether this name can import Woodland folks—Whether the Scythians were so called from their adroitness in flinging the javelin—Scytha and Saca, both Phœnician names.*

As Cellarius \* is of opinion that it was not until after the days of Ptolemy that the Scots † had effected a landing in Ireland, or that, at least, they were not recognised there under this distinctive name, we cannot, I imagine, consistently with the plan we have proposed to ourselves, let this oppor-

\* Loco laudato.

† Whether they at their first comming into the land, or afterwards by trading with other nations which had letters, learned them of them, or devised them amongst themselves, is very doubtful; but that they had letters aunciently, is nothing doubtfull, for the Saxons of England are said to have their letters, and learning, and learned men from the Irish, and that also appeareth by the likenesse of the character, for the Saxon character is the same with the Irish.—Spenser.

tunity pass, without some disquisition respecting the origin of this people, and their arrival in this country. Nennius, in his little treatise called *Capitula*,\* or little notes, has proved to demonstration, that they were originally Scythians, who, as the old Irish annals† still farther inform us, had started from Egypt in the tenth year of Darius, King of the Persians. Here, however, there was an obvious mistake as to the place of their birth, for the Scythians were not Egyptians, but Asiatics, the most celebrated, and widely extended people too, in the northern regions of that country, described by Horace,‡ the immortal poet of the Augustan age, “as wanderers and fond of living in the open plains.” They built no houses, they had no fixed abode, spreading themselves abroad over the bosom of the surface, and taking up a temporary residence for themselves and their families, whom they carried with them in carts, wherever and long as ever their convenience and inclination afforded. Hence they were called *Amaxobioi* and *Amaxoforetoi*, that is, as Sallust renders it, “whose waggons were their abodes.”

The Scythians, says Trogus Justinus,§ have no

\* Cap. ix. et x.

† Contin. Annal. Tigernach. ex eod. Dub., written in the fifteenth century. folio iv. vol. 1.

‡ Carminum I. ode xxxv. and Carminum III. ode xxiv.

§ Lib. ii.

boundaries amongst themselves, neither do they till the ground, nor build themselves house or habitation, being alone occupied in feeding their flocks and herds, and in wandering incessantly through the uncultivated deserts. Their wives and children they carry with them in carts, covered over with a canopy as a shelter from the weather, and thus answering all the purposes of a house. They cultivate Justice more by inclination and by habit, than by the obligations of law. Gold or silver they do not covet. They live on milk and honey. The use of wool and of clothes is to them unknown, being dressed only in the skins of wild beasts. This course of abstinence and habitual restraint, extended its influence even unto the heart itself, elevating the tone of their moral character, and eradicating every extraneous and artificial desire.\* Hence in Homer†

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\* I will begin then to count their customes in the same order that I counted their nations, and first with the Scythian or Scottish manners. Of the which there is one use, amongst them, to keepe their cattle, and to live themselves the most part of the yeare in boolies, pasturing upon the mountaine, and waste wilde places ; and removing still to fresh land, as they have depastured the former. The which appeareth plaine to be the manner of the Scythians, as you may read in Olaus Magnus, and Io. Bohemus, and yet is used amongst all the Tartarians and the people about the Caspian Sea, which are naturally Scythians, to live in heards as they call them, being the very same, that the Irish boolies are, driving their cattle continually with them, and feeding onely on their milke and white meats.—*Spenser.*

† Iliad v.

we find them called, Dikaiotatoi Anthropoi, “the most just of men.” Strabo,\* Herodotus,† Virgil,‡ and others, have made mention of their name, and equally honourable. Three things worthy of record are noticed by Justin § respecting them—their antiquity—their military valour||—and their having

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\* vii.

† iv.

‡ Georg. iii.

§ Lib. xxi.

|| The Scotti or Milesian Irish, like their kinsfolk the Scythians, when rushing to battle, made use of the war cry, Farragh, Farragh. “Here is another proof that they bee Scythes or Scots, for in all their encounters they use one very common word, crying Ferragh, Ferragh, which is a Scottish word, to wit, the name of one of the first Kings of Scotland, called Feragus, or Fergus, which fought against the Pictes, as you may reade in Buchanan, de rebus Scoticis: but as others write, it was long before that, the name of their chiefe Captaine, under whom they fought against the Africans, the which was then so fortunate unto them, that ever sithence they have used to call upon his name in their battailes. Some, who (I remember) have upon the same word Ferragh, made a very blunt conjecture, as namely, Mr. Stanihurst, who though he be the same countrey man borne, that should search more neerly into the secret of these things; yet hath strayed from the truth all the heavens wyde, (as they say,) for he thereupon groundeth a very grosse imagination, that the Irish should descend from the Egyptians which came into that Island, first under the leading of one Scota, the daughter of Pharaoh, whereupon they use (saith he) in all their battailes to call upon the name of Pharaoh, crying Ferragh, Ferragh.”—Spenser. It will soon be made manifest, that Mr. Spenser, himself, “hath strayed from the truth all the heavens wyde,” as to the origin of this war-cry.

founded the kingdom of the Parthians. To these we may add, the fame of the Amazons, a tribe of female warriors, who sprung up from their race, whose exploits have been blazoned in every age and in every climate, and accompanied besides with such characteristics of romance, as to make some imagine the whole had been a fiction. In short, they were a nation indefatigable from the pursuits of labor and of war, possessed of incalculable strength of body, desiring to procure nothing which they might fear to lose, and seeking nothing, when victors, but pure glory.\*

That the Scythians were incorporated with the Phœnicians, and had both together overran the whole of Palestine, is proved by the circumstance of their occupation of the city of Bethsan, which they called Scythopolis, after themselves—it is further proved by the name of Bambyx or Hierapolis, the modern Aleppo as some suppose, which they gave the city of Magog,† so called from the son of Japhet,‡ of that name, from whom the Scythians were descended, or in memory of its founder, who was supposed to have been the son of Magog, and to have come from the land of Magog into Syria.§

\* See more on this head in Bochart *Geog. Sac.* iii. 19.

† Pliny v. 28.

‡ Bochart iii. 13.

§ Bochart attempts to prove that Magog was the same as Prometheus. And we know that Deucalion, the son of Pro-

Strabo\* says, that they had extended the limits of their empire from thence all along to Armenia and Cappadocia, calling Saca, a district in Armenia, Sacasene, after their own name. We read, also, of a settlement of the Scythians in Trogus, along side of the Thermodon. But what Thermodon means, we must still doubt, as it occurs in Plutarch as a river in Scythia; in Philostratus, as the boundary of the Scythian empire. From thence they advanced into Cimmeria, driving out the natives wherever

metheus, a Scythian, is said to have been, according to Lucian, the founder of the city of Magog, in Syria, and the erector therein of a temple to the “*Syrian Goddess.*” The name—“Magog,” says Vallancy, signifies pine tree, agreeably to the Asiatic custom. We have a beautiful allegory of this kind in the annals of Innisfallen, A. D. 1314, composed extempore by Turlough O’Brien, on the death of his favorite chief Donogh O’Dea :

Truagh an teidhm, taining thier, rug bas borb  
Taoisseach teann dainedh dhamh,  
Donncha Don ; Tome is cial, cru mo chuirp  
Craobh dom cheill an teidhm uach.

Dire is the loss, alas ! of late  
Upon the western shore !  
By ruthless death, and murth’ring fate,  
A valiant chief’s no more ?  
Ah ! woe is me : my soundest sense  
And kindred friend so true !  
*My wood has lost a tow’ring branch,*  
My Donoh, dear, in you !

*Translated by O’Flaherty,*

\* De fluviis.

they went, thence to Caucasus and the Palus Mæotis, to the Tanais on the northern ocean, as appears from the testimony of Herod\* and Diodorus Siculus.† From thence they sailed over into Spain, as Varro, and from him Pliny, bear testimony, which accounts for the mention made in Silius Italicus,‡ of the Scythæ or Sacæ in Spain.§ Horace,|| speaking of the Cantabrians, who had been subdued by Agrippa, says, “The Cantabrians, that ancient enemy on the Spanish coast, subdued at last by a long disputed victory, are subservient: the Scythians now meditate to quit their plains with their bows slackened.” And they did actually quit them, first laying down their arms in submission to the Roman authorities. Such, says Seutonius,¶ was the reputation for virtue and moderation established by Augustus, all over the world, that the Indians and Scythians, who were not known of otherwise than by rumor or hearsay, were induced, of their own accord, to court his alliance, and that of the Roman people, by an authorised deputation to Rome, for the purpose which occasions Horace\*\* in his sœcular

\* De vita Apollon. vii. 11.

† ii.

‡ iii. 3.

§ iii. 360.

|| Carmin. lib. iii. Ode 3.

¶ In Octavios, cap. xxii.

\*\* Carm. Sœe. v. 55.

poem, to observe : “ Now the Scythians, lately so proud, court our answer.” Yes, they voluntarily sought after the friendship, the injunctions, and the laws of the Romans, which, as Justin \* observes, was the more wonderful, inasmuch, “ they only heard of, not felt, their power.”† Nay, when the empire of Asia was thrice threatened by invasion, the Scythians stood untouched, or unconquered in their native independence, compelling Darius, King of the Persians to retire with disgrace, making Cyrus and his whole army the victims of their revenge, and cutting to pieces the forces of Zopyrion, and himself, too, at

\* Ibidem. cap. 3.

† All Spaine was first conquered by the Romans, and filled with colonies from them, which were still increased, and the native Spaniard still cut off. Afterwards the Carthaginians in all the long Punick Warres (having spoiled all Spaine, and in the end subdued it wholly unto themselves) did, as it is likely, root out all that were affected to the Romans. And lastly the Romans having againe recovered that countrey, and beat out Hannibal, did doubtlesse cut off all that favoured the Carthaginians, so that betwixt them both, to and fro, there was scarce a native Spaniard left, but all inhabited of Romans. All which tempests of troubles being over-blowne, there long after arose a new storme, more dreadful then all the former, which over-ran all Spaine, and made an infinite confusion of all things ; that was, the comming downe of the Gothes, the Hunnes, and the Vandals : and, lastly, all the nations of Scythia, which, like a mountaine flood, did over-flow all Spaine, and quite drowned and washt away whatsoever reliques there was left of the land-bred people, yea, and of all the Romans too.—*Spenser.*

their head, though supported by all the spirit which the consciousness of being general to Alexander the Great, must necessarily have inspired.

That the Scythians, having now concluded a treaty with the Romans, proceeded from Spain to Ireland, is the received opinion of the historians of this island. Accordingly we find in an old hymn,\* in honour of St. Columba, this expression, “that the Celtiberian Scythian had nothing equal to Columba.” They first put in at the south, and took up their residence, finally, towards the north. Baxter † declares, that their posterity are, at this day, the occupiers of Valentia, and we have the authority of Ammianus Marcellinus and Zosimus for stating, that, whilst only an Irish colony, they were the confederates of the ancient Saxons, and successful ones they proved, in checking the encroachments of the Roman power.

O’Flaherty, conceiving he had discovered the time of the arrival of the Scots from Spain, in an old Irish poem‡ of the ninth century, ascribes that event to the 3698th year of the Julian period, which according to Scaliger, would be the fifth of the reign

\* *Servatur in Bobiens. Antiphonar. an. 1200, ap.—O’Connor.*

† p. 211.

‡ The poem of Euchad O’Floin, beginning with these words: “List ye learned.”—It may be seen in the Dublin Library. O’Connor has published a fragment of it, which designated, under an allegorical veil, the year of the Scots or Scythians’ arrival in Ireland.

of Solomon.\* Others, tracing the matter still farther back,† assert, that when the Egyptians were drowned in the Red Sea, the survivors expelled from their body a Scythian of high birth who had lived amongst them, lest the facilities of his situation should foster his ambition to usurp dominion over them, whereupon he betook, instantly, himself, with his whole family, to Spain, where he lived for many years; and his progeny, after him, being multiplied beyond the accommodation which the place could afford, proceeded from thence unto Ireland. But all the memorials of the Scots, says Tigernachus, up to the period of Alexander the Great, are vague and uncertain. Be it so; yet still I cannot admit—Baxter's‡ assertion to the contrary notwithstanding—that, before the eighth century, there was no such place known in Britain as Scotia, the name by which Ireland is designated by the venerable Bede, as well as by the monk Ravennas. “Ireland,” says Bede, “is the proper country of the Scots, who, quitting it, added themselves as the third nation to the Picts and Britons in Britannia. Jas. Usher,§ also, a very distinguished writer, has furthermore proved, that the Romans called this island, Scotia. Gibbon, too, assents to this fact in his preface to his

\* O’Flaherty Ogyg. Prol. p. 34.

† Walsingham’s Hypodig.

‡ p. 211.

§ Primordia.

history of the Roman empire. But it was not in Ireland that the Scythians were first distinguished by the name of Scots; for Saint Jerom\* introduces Porphyry, saying, that “neither did Britain, that fertile province in tyrants, nor the Scotic nations, and all the barbarous provinces round about, know any thing of Moses and the prophets;” which makes O’Connor to conclude, that the Scotic nations then lay beyond the pale of the British isle. Nay, Baxter himself affirms, that Scotia was so called by the Romans from the Scotti. Orosius,† a presbyter of Tarracona, who flourished in the beginning of the fifth century, says, that, in his own time, Ireland was inhabited by the nations of the Scotti;‡ and St. Isidorus tells us, that “Ireland and Scotia are the same, being called Scotia, as inhabited by the Scots.” “Hence, in aftertimes,” says Ludovicus Molina, “arose the

\* Epist. ad Elesiphontem.

† Histor. lib. ii.

‡ The most celebrated geographers agree, that ancient Europe was possessed by four grand classes of men, viz. the Celtes, who extended themselves from the Bosphorus Cimmo-rinus on the Euxine, to the Cimbric Chersonese of Denmark and the Rhine, dispersing themselves over western Europe and her isles; the Scythians, who came from Persia, and spread from thence to the Euxine, and almost over all Europe, speaking the Gothic, and its kindred dialects, the Teutonic, the Trisic, Belgic, &c.; the Iberi or Mauri, who came from Africa, and peopled Spain and Aquitain, and their language survives in the Cantabric or Basque; and the Sarmatæ, whose language was the Sclavonic, and whose appearance in Europe was later than the others.—*Mac Gregor.*

origin of the Iberi in Ireland, who retained, as their characteristic, the very ancient name of Scythians or Scots, from whom the Spanish promontory, now called Finisterræ, or land's-end, was formerly designated Scythicum or Celticum. These people removed themselves to Ireland from Spain, as Orosius informs us."

Now, Baxter, inquiring into the etymology of the word Scots,\* says, that the Britons, called them *Isgwydhwyr*, which, in the old scriptural style, is equivalent to *Scoituir*, or woodland men. The modern name, Guydhal, is the same as Brigantine, or woodland Gaul. For the Irish are, undoubtedly, a mingled race, consisting, as he says, on the one hand, of the Erii or barbarous natives; on the other hand, of the Scots and Brigantes; and, thirdly, of the Guydhali or woodland Gauls: and from this he accounts for the circumstance of their being so often designated by the British writers under the compound name of *Scoto-Brigantes*.

Others, again, would look still higher for the origin of the Scythian name, and think it derived from their dexterity in darting the javelin, scutten, in the German language, signifying persons expert

\* Eginhard, secretary to Charlemagne, or, according to some, his son-in-law, in his annals on the year 812, informs us that the naval forces of the Normans landed in Ireland, the island of the Scots, and having given them battle, in which they were defeated, that those barbarians who escaped, shamefully took flight, and returned to their country.—*MacGeoghegan.*

in this art ; just as a portion of the Scythians were called Arimaspi,\* that is, who close one eye, or use but one,† which, we all know, is the practice of those who aspire to any eminence in the science of shooting.

It strikes me as more likely, not to say indubitable, that the Scythians were so called by the Phœnicians from the moment of their first incorporation with them, occupying, as they did, a great part of Syria ; and that they did so call them, from the fact of having noticed their roving propensity driving them on as adventurers, through hill, through dale, through desert, and through forest. The word Scythian, then, I would derive from shitin, which, in the Phœnician language, signifies traversers, wanderers, or rovers, and is itself derived from shit, to go, surround, run about, or digress ; or, from shitah, to expand or dilate, either in allusion to their straggling, or the successful ardor with which they extended their sway, striking terror into their foes by the very name of their princes, and laying low at their feet the most numerous armies. Saca or Sacasene too, a district of Armenia, called after them, would seem referable to the same source ; sacac, in that language, signifying to run about or walk, as sacah, does a roof or covering. Perhaps, if we would regard the justice of the nation, we may suppose them so designated from zaca, praiseworthy or just, or

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\* Derived from Arima, *one*, and Spia, an *eye*.

† The better to collect the visual rays toward one focus.

zaki, blameless, irreproachable ; all which attributes we find briefly enumerated by Chærilus, in his work called the “Diabasis of Xerxes,” saying, “The pastoral Sacæ, a Scythian race, Asiatics who tilled the land, colonists belonging to the roving nation of the Nomades, a people who practised justice.” The word zaca, also, means to overcome or conquer, which agrees well with the warlike character of the Scythians.\*

\* Their short bowes, and little quivers with short bearded arrowes, are very Scythian as you may reade in the same Olaus. And the same sort both of bowes, quivers, and arrowes, are at this day to bee seene commonly amongst the Northerne Irish-Scots, whose Scottish bowes are not past three quarters of a yard long, with a string of wreathed hempe slackely bent, and whose arrowes are not much above halfe an ell long, tipped with steele heads, made like common broad arrow heades, but much more sharpe and slender, that they enter into a man or horse most cruelly, notwithstanding that they are shot forth weakely.—*Spenser.*

I have heard some great warriours say, that, in all the services which they had seene abroad in forraigne countreyes, they never saw a more comely man then the Irish man, nor that cometh on more bravely in his charge ; neither is his manner of mounting unseemely, though hee lacke stirruples, but more ready then with stirruples ; for, in his getting up, his horse is still going, whereby hee gayneth way. And therefore it was called so in scorne, as it were a stay to get up, being derived of the old English word sty, which is, to get up, or mounte.—*Spenser.* In fact, they were a tribe of that people whom Virgil (from the Punic records) designates as “ Numdæ infreni.”

## CHAP. XIII.

*The Irish Siluri a tribe of the Phœnicians—Whether so called because wearing breeches—Origin of the Spanish word Saragueles—Not all the Phœnicians of Ireland called Silures—This word implying the condition of their race, or their superstition—From them the island Silura so called—Whether there be only one such or several—Derivation of the word Cassiteris—Islands of that name in the Spanish sea—Why called Cica by the ancients.*

To the Phœnician Iberi belong also the people of the Silures, who had fixed their residence in the British isles, and of whom Tacitus thus speaks:—“Their faces are colored, their hair for the most part twisted, and seem to encourage the belief that the ancient Iberi, who lay opposite to Spain, had crossed over and seized themselves of these settlements.”\* The Iberi alluded to are of course, says

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\* This he speaketh touching the Silures which inhabited that part of South Wales, which now we call Herefordshire, Radnorshire, Brecknockshire, Monmouthshire, and Glamorgan-shire. And although the like reason may be given for that part of Ireland which lyeth next unto Spaine, yet in Tacitus we find no such inference. Buchanan, indeed, upon the con-

Bochart, those of Tartasus, who were a colony of the Phœnicians, for these alone possessed either the spirit or the skill requisite for navigation, and the transplanting of colonies into distant countries. And as there will be an effort, no doubt, to scoop the origin of the word Silures from the vowels of the Phœnician language, the learned, says he, well know that the inhabitants of the British isles, as well as the Gauls, were accustomed to wear breeches.

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jecture of Tacitus, hath these words. “*Verisimile autem non est Hispanos relictâ à tergo Hiberniâ, terra propiore, & coeli & soli mitioris, in Albium primùm descendisse, sed primùm in Hiberniam appulisse, atque inde in Britanniâ colonos missos.*” Which was observed unto me by the most learned Bishop of Meth, Dr. Anth. Martin, upon conference with his lordship about this point. One passage in Tacitus touching Ireland (in the same booke) I may not heere omit, although it be extra oleas. “*Quinto expeditionum anno (saith he) nave primâ transgressus, ignotas ad tempus gentes, crebris simul ac prosperis praeliis domuit, eamque partem Britannia quæ Hiberniam aspicit, copiis instruxit, in spem magis quam ob formidinem. Siquidem Hibernia medio inter Britanniam aque Hispaniam, sita, & Gallico quoque mari opportuna valentissimam imperij partem magnis invicem usibus miscuerit. Spatium ejus si Britannia comparetur, angustius, nostri maris insulas superat. Solum cœlumque & ingenia, cultusq; hominum haut multūm à Britannia differunt, melius aditus portusq; per commercia & negotiatores cogniti. Agricola expulsum seditione domesticâ unum ex regulis gentis exceperat, ac specie amicitæ in occasionem retinebat. Sæpè ex eo audivi Legione unâ & modicis auxilijs debellari, obtinerique Hiberniam posse. Idque adversùs Britanniam profuturum, si Romana ubique arma, & velut è conspectu libertas tolleretur.*”—*Sir James Ware.*

For this he quotes Martial\*—“As an old pair of breeches belonging to a poor Briton.” Then he takes shelter in the language of the Arabians, in which sirwal, and sarawuel, from which again comes the Spanish word saraguelles, signify all one and the same thing, namely, a pair of breeches. Sirwalin, therefore, in the Arabic, signified persons who wore this article of dress. From this the Romans, says he, by transposition, gave the name of Silures to those Phœnicians who had settled in Ireland, as a mark of distinction between them and the rest of their race, just as a part of Gaul, where the use of this article prevails, is called Braccata from that very circumstance—such is Bochart’s opinion.

To me, however, it appears more likely that not all the Phœnicians who had come over to those islands, but only a few of their tribes, the lowest and the poorest, got the denomination of Silures from the rest of their fraternity, and that not from an Arabian term relating to dress, but a Phœnician one, purporting obscurity and meanness of origin. For zeluth, in the Phœnician, means vileness or contemptibility, as generally applied to the rabble; and zaluth, impurities, filthiness. Thus much respecting their condition as a caste. But if you would prefer referring it to the superstition of the whole nation, it is evident that in this point of view we may derive

\* 11 Epigr. 22.

Silures from the words *zil 'ur*, that is worshippers of the sun or fire; for *or*, as well as *ur*, both in the Hebrew and Syriac languages, signify the sun, to blaze, or any luminous body. In this sense we find it in Job,\* where he says, "If I have seen the sun (or) when he shone;" and in Nehemiah†—"From the morning (or) even unto the mid-day," that is

\* Men have, in all ages, been convinced of the necessity of an intercourse between God and themselves, and the adoration of God supposes him to be attentive to men's desires, and, consistent with his perfections, capable of complying with them. But the distance of the sun and moon is an obstacle to this intercourse. Therefore foolish and inconsiderate men endeavoured to remedy this inconvenience, by laying their hands on their mouths, and then lifting them up to their false gods, in order to testify that they would be glad to unite themselves to them, notwithstanding their being so far separated. We have a striking instance of this in the book of Job, which, properly attended to, will throw a considerable light on ancient Pagan idolatry. Job was a native of the confines of Assyria, and being one of those who believed in the true God, says, in his own vindication, "If I beheld the sun while it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand," &c. Job xxxi. 26, 27.

This was a solemn oath, and the ceremony performed in the following manner :

The person who stood before his accusers or before the judge's tribunal, where he was tried, bowed his head and kissed his hand three times, and looking up to the sun, invoked him as an Almighty Being, to take the highest vengeance upon him if he uttered a falsehood.—*Hurd.*

from sunrise till noon ; and from this it was that Apollo was called Orus by the heathens. It also, as I have intimated, signifies fire, lit and blazing, and by synecdoche, the hearth wherein it blazes, in which acceptation it occurs in Isaiah—" In the blaze (or) of your fire." As to zila, it means to pray to, or worship, as ziluth does prayer, adoration. The introduction into this country of the Phœnician usage of worshipping the sun and fire, is a point beyond dispute, as we shall make by and bye more manifest.

From the Silures is named the island of Silura, separated, by a turbid strait, from the coast, which is inhabited, as Solymus informs us, by a British race, the Dumnonii. There are those who would name as the islands of the Silures, or the Silenæ, what we at this day call the Scilly Isles, and the Belgians the Sorlings ; and which Camden enumerates to the amount of about one hundred and forty-five, more or less, being circularly arranged, and about eight leagues distant from the extreme cape of Cornwall : these have been otherwise called by the ancients Cassiterides, from the tin in which they abounded; Hesperides, from their western locality ; and Ostrymnidæ, from the promontory of Ostrymnus, in Artabria, to which they are opposite. Now there is no one so unacquainted with history as not to know that the Phœnicians exported an immense

quantity of tin from those islands. They alone,\* as Strabo informs us, had repaired thither, from Gades, on those commercial speculations, studiously, the while, concealing their schemes from all others; which Bochart confirms by several collateral testimonies. This tin they used to ship off to Syria and Arabia. And we find in Numbers xxxi. 22, how much it was sought after by the Midianites; and in Job xix. 24, by the Arabians. Of which see at large in W. Cooke, p. 23; Pliny Nat. Hist. vii. 56.

Take care, however, that we do not confound these islands with the Cassiterides† in the Spanish sea, right opposite to Baiona of Todium, which are supposed, by some, to have been so denominated from the immense rocks with which they are surrounded, called by the Greek inhabitants of Spain

\* From some passages in Plutarch, O'Halloran offers a conjecture, that the *sacra et delecta cohors* of the Carthaginians, mentioned by Diodorus and others, was a select body of Irish troops in the pay of that people. From the time of the Scipios until the reign of Augustus, a space of more than two hundred years, Spain struggled with the Romans for independence; and we may naturally suppose, that as Ireland was but a few days' sail from Spain, they had auxiliaries from thence, and that the Carthaginians had them also. Hannibal's army was mostly made up of foreign troops, a great part of which he brought from Spain after the taking of Saguntum.—*Mac Gregor.*

† This name is derived from Kassitera, the Greek for tin; being the translation of Bara anac, which, in Phœnician, signifies the *land of tin*; and from this again the word Britannia would seem to be immediately formed.

Cica, from cicos, which in their language signifies strength, a stronghold, or fortress; whilst others, with more probability, think it a Phœnician name given to those islands before ever the Grecians set a foot in Spain, and from the same circumstance as the other islands of the same name were denominated, namely, their tin mines, cicar or kicar, in the Syriac, signifying metal of any kind.

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## CHAP. XIV.

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*The Vodiæ, in what section of Ireland they had settled—Whether they were of the race of the Erigenæ, or a tribe of the Phœnicians—Conjecture upon the Etymology of the name—Vodie the country called Dergteachneagh—Origin of this word—The Lucani, or Luceni, a people of Ireland—This name supposed originally Irish—Where they settled—Whether different from the Lugadii—Whence the name Slioght—Lucus and Lucena cities of Spain—Conjecture on the Phœnician origin of the Luceni—Fire worshipped amongst the Phœnicians—The promontory of Notium.*

The Vodiæ, or Vodii, were, according to Ptolemy, an ancient people of Ireland, contiguous, on the west, to the Brigantes in the county Cork, being the same as the Mediterranean Momonienses; what you

would call in English, says Baxter,\* the woodland folk, and consequently of the primitive stock of the Erigenæ, or real natives. Vydhieu, or Guydhieu, means woods at this very day amongst the Britons. Others would interpret Vydhieu as people living in woody places by the water side ; for in Ptolemy we also read of a place called Vodie, which the Irish writers call Dergtenii, or Dergteachneagh,—and give us to understand it means a woody habitation beside a lake,—comprising the southern coast of the county Cork, namely, the old baronies of Corcaduibhne, Corcabhaisin, and Corcahuigne.†

It may be worth the attention of the learned men of this country to see whether the Vodiæ were not one of the Phœnician tribes who had settled here ; for Bohodi in the Phœnician language meant a congregated clan ; as you would say, stop with me, live with me ; from whence, in the Arabic, bahad, he stopped, or sojourned, and badi, the origin of a race, the introduction of a family, a congregation. This conjecture is supported by the name of the country called Dergteachneagh, being, as I imagine, an abbreviation from Derc-teachin-agch, which signifies travellers, or strangers, in a wilderness ; for derc means he walked, teachin, living or lurking in a lonely place, and agah, he passed the night. Derg-

\* p. 253.

† See Collect. de Reb. Ibern. vol. iii. p. 333.

tenii sounds like that language too, derc-tenar meaning in it a rocky road, and derc-tenin a road on which men, or beasts of burden, carry provisions or other merchandise.

The Lucanii, or Luceni, are to be found also in Ptolemy as an ancient people in this island, of whom Orosius also makes mention. Richard Cirencester says, that their settlement lay in the county Kerry, near the bay of Dingle.\* The name is supposed to be compounded of the two Irish words lugh-aneigh, meaning the inhabitants of a district adjoining a lake, or sea, what you would call, says Baxter, mari-gene, or sea-born. This gentleman imagines that these were originally a colony of the Dumnonian Belgæ, and that they gave their name to the province of Lugenia, or Leinster, which certainly does sound very like the land of the Lugeni, and in after times had advanced farther into the interior, into Momonia, or the province of Munster. Seward,† and others more modern,‡ suppose that they were the Lugadii, who, according to the old Irish writers, inhabited the south-western coasts, extending from

\* This remote town in the province of Munster was once of considerable importance. The Spaniards held a direct intercourse with the place, and built many private residences there, besides the parish church, &c. Queen Elizabeth granted to it a charter in 1585.

† Seward, Topogr. Ibern. App. II. p. 8.

‡ Vid. Collect. de Reb. Ibern. loc. laud. p. 381.

Waterford harbour along to the mouth of the river Shannon. The name of Lugadii to the natives was equivalent with sliocht lugach macithy, that is, a maritime race of dwellers by the water. Yet, sliocht, may perhaps be of Phœnician root, coming from shlic, a neighbour ; in this sense, too, we shall find ourselves at home, for slioght, in Irish,\* signifies alliance or kindred.

But Baxter, descanting upon the origin of the word Lacanii, or Luceni, says, aug, by the old Britons, was understood for the liquor of water, and thus for the sea, whilst geni, or eni, meant descent,

\* It is well known that in Munster and Connaught, in the western parts of Ulster, and the south of Leinster, this ancient dialect is spoken most extensively ; and although many of the native Irish are sufficiently acquainted with the English tongue to use it for the purpose of daily traffic, and mere business, yet it is in their beloved Celtic that they think, through that they feel, and by that they communicate to each other the deep purposes of present revenge, and future triumph. It is no random assertion, but an authenticated fact, that among the most abject poor, who cut turf on the bogs, or break stones for the roads of those districts, the proudest legends of their country's former glory, and the prowess of her native chiefs, couched in language the most exciting that can be conceived, are frequently repeated ; together with the wild prophetic rhymes of gifted bards, handed down orally from father to child, predicting the re-appearance of that sun which they conceive to have set beneath the dark night of English usurpation. Those who have studied the Irish language concur in pronouncing it to be most richly and powerfully expressive, highly figurative.—*Charlotte Elizabeth.*

or to be descended. Hence he infers that the Saxon pirates were called by the Britons Lhoegyr, corruptly for Luguir, or seamen, and from this, he says, comes the modern name of Anglia or England ; lhuch, in Britain, signifying at this day a lake, as loch does in Ireland.

If one may indulge conjecture in a matter not very clear, I should think myself near the true extraction of this name by deriving it from lucus, a grove, which we know those were in the habit of resorting to, nay, of worshipping. In this case we may seek for the origin of slioght in the Phœnician slocah, or sliocah, which signifies divinity. But this I do not like, for the people called Luceni, or Lucanii, existed before the time of the Romans, which would make it incongruous to take as a parallel instance the name of the Spanish city, Lucus, now Lugo, in the country of the Gallaici, which must be acknowledged to be designated from those religious haunts. Therefore, as well as Lucene, the name of a Phœnician town in Bœtia, I should suppose it comes from lushen, or leshen, a word of very various significations, all of which, however, spontaneously apply to this people. First it is a people or nation ; secondly a difference of language or dialect, which we know to prevail amongst the several tribes of Syria. The Ephratæi, for instance, could not articulate the double letter, sh, instead of which they would pronounce it in its single form, s, which may

have proceeded either from the air or local influence. Thus we find that when, in Judges xii. they were obliged to say shibboleth, a river, they could only call it sibboleth. The Boetians of my country, also, pronounce z instead of s, calling it zabana instead of sabana. The Gallacians, too, differ from the other provinces of Spain, not in pronunciation alone, but in many other peculiarities of language. The same may be observed by every one in the idiom of his native country. But to return. It means, in the third place, a flame of fire, which would seem at once to point us to the practice of their worshipping this element in their sacred groves, a practice, I may add, which the Chaldaeans, the Persians, the Medes, and other nations of Asia, shared in common with the Phoenicians, who offered sacrifice to fire after the custom of the Persians,\* at first only worshipping it

\* When the Persians drew near to their consecrated fires in their divine service, they always approached them from the west side, because by that means their faces being turned to those as well as the rising sun, they could direct their worship towards both at the same time. \* \* \* The priests are obliged to watch day and night to maintain and repair the consecrated fire. But it is absolutely necessary that it be rekindled after the purest manner that can possibly be devised; for which purpose they frequently make use of a steel and flint, or two hard sticks, which, by continual friction, will in time take fire. Sometimes, likewise, they kindle it by the lightning which darts down from heaven on any combustible matter; and sometimes again by those *ignes fatui* which frequently arise in marshy grounds; or else by common fire, in

as a type or symbol of the Deity, but so, however, that gradually, and at last, this commemoration, and, as such, *innocent adoration*, degenerated and sunk into actual and downright worship of the element itself.\* This superstition they imported into Ireland, as they did into Spain, and their other colonies.

But as this people had established their settlement in the country by the promontory of Notium, I should not think it at all unlikely that they derived their name from that very fact, for lushen, or leshen, in the Syriac, is a cape, or oblong and mountainous tongue of land jutting out into the sea.

The name of the Lugadii would seem to be equivalent with that of allies, for luahin, in the Phœnician, implies association or union. Or they might have got this name from luch, or lach, meaning sturdy youths; valiant warriors, in conformity with lucadin, the stormers of towns ; whence evidently is derived laochd, the Irish designation for an armed soldiery, as well as lugh, active, and luch, a captive in battle. We find, besides, that laga, which signifies renown, or pre-eminent distinction, was an usual adjunct to the names of many of the leading families

case it is pure and undefiled, or with such as the Banians make use of to kindle the funeral piles. But they have one other method still, as noble as it is pure ; and that is, by collecting the rays of the sun into the focus of a burning-glass.—*Hurd.*

\* Theodoret. Hist. Eccl. V. 38. S. Isidor. Hispal. Orig. XIV. 3. Cons. Voss. De Orig. et Progr. Idolol. II. 64.

of this island, as Lughaidh-laigha, Mac mogha nuadhat. Richardson makes mention of a celebrated tribe of the Arabians, called Legah, or Lukah, that never acknowledged the dominion of a tyrant, or bent with abject and humiliating prostration to the inhuman attitude of slavery. Nor would the conjecture be altogether without ground if, after all our peregrination and excursive research for the origin of the name of this people, we would at last turn home, and look for it in the Irish word lughadh, meaning the interposition of an oath,\* and which would indicate their compactness as a social body ; or in lughad, scantiness, as if they were but few ; or, finally, in luchd, a tribe or assemblage.

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\* According to the annals of Ulster, cited by Ware, the usual oath of Laogare II., King of Ireland, in the time of St. Patrick, was by the sun and wind. The Scythians swore by the wind, and sometimes by a scymeter or cutlas, in use among the Persians, upon which was engraven the image of Mars.—*Mac Geoghegan.*

CHAP. XV.

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*The Voluntii—In what part of Ireland settled—Various opinions as to the etymology of this name—As also of the names Ull, Ullah, and Thuath—Conjecture with respect to their origin being Phœnician—Country of the Blanii—Eb-lana the ancient name for Dublin—Derivation of this name—Ebelinum, an ancient city of Spain—The town of Blane—Origin of both names.*

The Voluntii or Boluntii mentioned by Ptolemy, were an ancient people in Ireland, situated on the east of the Luceni, who took up their quarters in a tract of the county Down, which Baxter thinks is so called at the present day, by corruption, for the land of the Voluntii; as, also, that the Britons had called them Boluntii, as if from Bol or Vol-unte, that is the *farther head-land* or Vennicnium.

Others think it a degenerated term, from Ull-an-teigh, which they explain by the inhabitants of the county of Ull. But teigh, in Irish, means a house or shelter. Ull is, indeed, a district in this island, mentioned by Ptolemy, and called by the Irish

writers who have touched upon this point, Ullagh, and also Ullad. This word some would derive from Thuat-all-adh, a northern section of the county of Ull, which formerly was the modern province of Ulster, but was afterwards circumscribed to the single county of Down. Our old poems and chronicles call the inhabitants of this tract, Tuath de Donans, and understand thereby the northern people,\* of intrepid bravery; for tuath, in Irish, means not only a people, but the north: and dan, brave, intrepid.

To my mind Boluntii is a name of Phœnician extraction, derived very probably from the quality of the ground; in that language, bolun means a glebe or gleby land, as it does, also, fruit and the shoots of palm trees: or, with still more appearance of probability, we may derive it from the superstitious worship of that nation, bolinthis or belinthis meaning the immolation of he-goats to the idols of Baal, and bolintir, his augurs or soothsayers. Akin to this is the gentile Spanish name of Bolontii or Bolonii, inhabitants of the old city of Bolona, built by the Phœnicians in the straits of Gibraltar, by the pillars of Hercules.

But Ull, too, savors very strongly of the Phœnician tongue, in which it literally signifies fortitude, whence el, brave, powerful, and also an idol in

\* Vid. Collect. de Reb. Ibern. vol. iii. p. 424, 425.

Isaiah.\* With this acceptation agrees the name of Ullagh, for olagh in the Syriac means an idol, as olaha does a goddess, by which name the Phœnicians chose to designate Diana of the Ephesians, as appears from the Syriac version of the Acts of the Apostles.† I would not, indeed, deny but that the origin of tuath, may be essentially Irish; but it is worthy of remark, that the word thohath, conveyed to the Phœnician mind the idea of a low ground, or skirt of a country, which is in perfect keeping with the situation of the province of Ulster, where the Voluntii settled, being encompassed almost on all sides by the sea.‡

On the borders of the Boluntii, in the eastern section of Ireland, the Blanii or Eblanii—whose name is supposed to be composed of the Irish words, ebb or aobb, a region or tract, and lean, a harbour, bearing evident allusion to their propinquity to the sea§—had formed their establishment. The universal opinion of the learned goes to prove that from them the city of Dublin, the metropolis of this once flourishing and imperial kingdom, hath obtained in Ptolemy the name of Eblanum, which gave rise to

\* Isai. xliv. 10. “ Quis formavit Deum, et sculptile formavit ad nihil utile ?”

† Act. Apostol. xix. 37.

‡ Vid. Seward. Topogr. Ibern. V. Ulster.

§ Collect. de Reb. Ibern. ibid, p. 342.

that of Eblinii or Ebhleaneigh, generally rendered inhabitants by the water-side.\* Of these we find mention made by the ancient chronologers of Ireland, amongst the population of the county Dublin; though others would place them in the county Limerick, and derive the name from ebhluin, a mediterranean region, or one widely separated from the sea.†

He will not be far astray, who thinks that both Blanii and Eblani are Celtic terms, seeing that in that language we meet with the word ebelin, in the sense of a people or habitation alongside a river. I incline, however, to the belief, that they are of Phœnician birth, derived from eblin, uncultivated wilds, or hebelin, idols, from which in a former treatise I have taken upon myself to deduce Ebelinum, the name of an ancient city in Celtiberia, in Spain, on the ruins of which it is supposed that the town of Ayerbe is now erected. From the same source would I derive the name of Blanes, another Spanish town amongst the Ilergetes on the coast of the Mediterranean, called by Nubiensis in his geographical work, Eblanessa, although some would fain have it of Grecian root, from balanos, an oak; or planés, a wanderer;‡ whilst others, again, would

\* V. Burg. Ibern. Dominic. p. 185, 187.

† Collect. de Reb. Ibern. ibid.

‡ When the daring adventurer, or one of the children of want, seeks, in a foreign land, that fortune which is denied him

ascribe it to the Celtic words—blaen-ess, meaning a promontory in the water.

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## CHAP. XVI.

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*The Erdinii—Where settled—Whether the same as the Ernai—Etymology of the word—Vestiges of them in some of the Irish towns—Similar geographical names in Spain—The Venicnii conterminous with the Erdinii—The promontory of Venicnium called after them, not they from the promontory—Conjecture upon the origin of this word as Phœnician—why the Spanish promontories Juno's and Gora, called Celtic, and Scythic.*

The Erdinii, an ancient people of Ireland, situated according to Ptolemy, on the north of the promontory of Robogdium, in the southern section of the counties of Donegal and Fermanagh, are called Hardinii, in the writings of Richard Cirencester.

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at home, and braves perils by land and by sea, for a bit of bread, he is cheered by the hope that he may be enabled, one day, to return to home and country with the fruit of his hard and hazardous toil, to spin out the remnant of life's thread in the land of his nativity, and to pillow his head in the lap of his native earth.—*Viscount Glentworth.—Arliss's Mag. Sep. 1832.*

Their name some would deduce from the Irish expressions, eir dunedh, that is, a mountainous people, or inhabitants of mountains, in the west; and think them the same as the nation which the Irish antiquarians call Ernai, that is a western people, or rather the primitive aboriginal natives of the soil, for Erin used for Erie, is Ireland, as Erionnach is an Irishman.

I should prefer, however, to consider them a haughty, arrogant and overbearing tribe of the Phœnicians, who obtained this name from erdin or eradin, which signifies, Hectors, from rod, he domineered or bore haughty sway. This nation appears formerly to have inhabited several districts of Spain, which to this day retain their vestiges; for instance, Ardines and Ardon, amongst the Astures; Ardanue, Ardanui, and Ardanæ, in Celtiberiæ; Ardanaz, in Cantabria, and Ardon and Ardonæ, in Gallacia. From thence, too, it is very probable, that the town of Ardinan, at the mouth of the river Ban, in the province of Ulster, whither they had first introduced their colonies, hath derived its name, as well as Ardicnise, a village of the same: Ardoyne, a little town in the county Wicklow, and Erinach, another town in Ulster, celebrated from its spring well, dedicated to St. Fionan; beside which was erected in the beginning of the twelfth century, a monastery, called by the old name of Carrig, from the immense cliff adjacent; for carraig, in Irish, is a rock, from

the Phœnician carrie, fortified. Perhaps to the same origin belongs Artane, the name of a very delightful village in Leinster, although it might have been derived from Araa-tanar, stony or flinty ground, corresponding with the Irish arteine or artine, of the same signification.

Conterminous with the Erdinii were the Venicnii or Benicnii, ancient residents of Ireland, noticed also by Ptolemy, situated by the promontory of Venicnium, on the western coast of the county Donegal, the Ergal of the ancients. Some imagine that they were so called from this same promontory alluded to in the last chapter, which Camden thinks equivalent with the English words, ram's head; Venictium being, by the authority of Baxter, degenerated from Vendne-cniu, which, in the old dialect of the Brigantes, indicates the head of a young ram; cniu, to a British ear, conveying the idea of the young of almost every animal, in the plural number.

It strikes me, however, as more like the truth, that they did not take their name from the promontory, but that the promontory, on the contrary, was denominated from them; as that which we now call Cape Finisterre, on the Cantabrian coast, was called Scythic and Celtic, from those respective nations; and that which the Arabians in after times called Taraf-al-garr, signifying a perilous extremity or point, the modern Trafalgar, lying on the maritime

coast of Boetica, between Calpe and the straits of Gibraltar, was called by the Greeks the promontory of Juno, their favorite deity; and as the modern Cabo de Gata was called by the Phoenician settlers upon the Mediterranean coast of Spain, the Cape of Gora; for gor, in the Syriac, intimates a stranger or foreigner taking up his abode in another place than where he was born, a sojourner; whence the Greek georos, a neighbour, a tiller.

As to the people themselves, whether Venicnii or Benicnii, they appear to me to have been a tribe of the Phoenicians, and to have got this name from Kini, which imports, of a Cinnæan stock, or from the land of Canaan: benikini consequently implying a tribe from such a stock. Nor is it at all unlikely but that there might have been an additional motive for this name, suggested by the frankness of those people's demeanor and the purity of their moral character,\* for, in this language, beni-enin means

\* Such appear to be the general principles and outlines of the popular faith, not only among the Greeks, but among all other primitive nations, not favored by the lights of Revelation: for though the superiority and subsequent universality of the Greek language, and the more exalted genius and refined taste of the early Greek poets, have preserved the knowledge of their sacred mythology more entire; we find traces of the same simple principles and fanciful superstructures from the shores of the Baltic to the banks of the Ganges: and there can be little doubt that the voluminous poetical cosmogonies still extant among the Hindoos, and the fragments preserved of

upright and righteous dwellers, whether of town or country, from kian or kina, just and true, in which sense we meet it in the Syriac version of the gospel according to St. Matthew :—and Joseph, her husband, was (kina) a just man, As to beni, it is a term applied not only to sons, but to the residents of any particular place, which by a very natural association may be considered as their mother, being there born or educated. Thus in Ezekiel, xvi. 28, the people of Assyria are called beni, or the sons, of Assur ; and in Jeremiah, ii. 10, the Memphians are called Veni, or the sons, of Noph. The word is, also, referred to the condition or morals of the persons alluded to, as in the third chapter of the Acts, and 25th verse, the Israelites with whom God had concluded a covenant by the form of circumcision, are styled the *sons of the prophets* and of the *testament*, and in other passages throughout the sacred volume and elsewhere, the wicked are designated as the sons

those of the Scandinavians, may afford us very competent ideas of the style and subjects of those ponderous compilations in verse, which constituted the mystic lore of the ancient priests of Persia, Germany, Spain, Gaul, and Britain ; and which in the two latter countries were so extensive, that the education of a druid sometimes required twenty years. From the specimens above mentioned, we may, nevertheless, easily console ourselves for the loss of all of them as poetical compositions, whatever might have been their value in other respects.—*Knight.*

of wickedness ;\* the unjust, as the sons of injustice ; and warriors, by the expressive circumlocution of *sons of strength*, or *hearts of oak*.

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\* All we shall here add is, that those who have been the most irreligious in this world, formed their notions upon the inequality of rewards and punishments. Were all the wicked to suffer just punishments in this life, and all the virtuous to be rewarded, what occasion would there be for a future judgment ? In many cases God has shewn himself to be at the head of divine providence, but not in all ; to convince men, that however hardened they may be in wickedness while in this world, yet there may be a time, or a period, when the mask of hypocrisy will be laid aside ; nay, it will be stripped off, and the daring sinner will stand as a culprit at the bar of infinite justice. On the other hand, the oppressed virtuous man should rest satisfied in this, that God will be his friend at the last day, notwithstanding all the sufferings he may have been subjected to in this world ; for it is an established maxim both in natural and revealed religion, that the upright judge of the universe, will not deceive his creatures.—*Hurd.*

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## CHAP. XVII.

*The Caucii—Various opinions as to their exact settlement—Others of the same name amongst the Germans—Whether they derived this name from their stature—Ancient inscription of the Cumbri—Interpretation thereof—Their name Phœnician or Celtic—Cauca an ancient city of Spain—The ancient Menapii, where settled—Menappia the modern Waterford—Various opinions on the origin of their name—Whether they were Phœnicians—Customs of idolators to call themselves and their people after their deities and the worship of them—Aphrodisia, Portus Veneris, and Artemisia, ancient cities of Spain—The Isles of Momæ—Evolenum—Coulan.*

Ptolemy makes mention of another ancient people of this island, the Caucii, whose residence he defines as on the east of the Cape Robogdium. Cirencester places them in the county Dublin, between the sand-banks of the river Liffey and the northern sections of the county Wicklow. Others assert that they had settled in the mountainous districts situated between the rivers Barrow and Nore, called in the old Irish dialect Hy Breoghain Gabhran, which they translate an elevated country between forks.\*

There were also, amongst the ancient Germans, two distinct people of this name, distinguished as

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\* Collect. de Reb. Ibern. loc. laud. p. 305.

the greater and the lesser, of whom the former, we are told by Ptolemy, inhabited that part of the country between the Elb and the Wesser; the latter from the Wesser all along to the Emse. We find, too, that the ancient Spaniards could boast of their Caucii, in the district of the Vaccei, whose principal city was Cauca, placed by Antoninus as sixteen days' journey, or on the sixteenth station on the road from Emerita to Cæsar Augusta.

Some suppose that they had obtained this name from their extraordinary stature; for cauc in the old British, and coc in the Brigantine, and hauch, or hoch, in the German, all imply one and the same thing, namely, lofty, or high. Hence, Baxter conjectures, had been borrowed the inscription found amongst the ancient Cumbri, the Ceangi of the Brigantes, "To the god Cocis," which is supposed to have been executed in fulfilment of a vow to the genius of the river, at this day called Coque in the country of the Otonidæ.

But is it not possible that those Caucii may have been Celts,\* cau, in their language, signifying a river? This, however, I do not like, as I think it more likely that they were one of the tribes of the Phœnicians who had landed in Ireland from Spain; whose name, like that of the Spanish city Cauca, I conceive borrowed from the temperature of the

\* The name of geilt, ceilt, or keilt, which signifies terror, a wild man or woman, a sylvestrous person; and hence I think the name, Celt.—*Vallancey.*

climate in which they had fixed themselves. This opinion I form from observing in the Phœnician language that cauzz, or coz, signifies the summer season, from which cauzzi, a summer residence; and with this corresponds cauc, or coc, old age, infirmity, or a country adapted from the mildness of its air to renovate the energies, at least allay the irritation, of the aged and enfeebled.\*

The Manapii, or Menapii, were also an ancient people of Ireland, on its eastern coast, being a portion of the Brigantes Coriondi, in the city of Manapia, or Waterford, as Camden thinks, in which he is supported by the authority of Baxter. Others would have it that they were the inhabitants of the county Wicklow, the chief town of which bearing the same name, the Euobenum of Probus, they maintain to have been the ancient Manapia. They further state that they had taken up their settlement between the mountains and the sea, in that part of the country now called Coulan, Cuolan, or Crioch Cuolan, which means, says Seward, a close and confined tract, or as others prefer a corn country.

Many persons derive the name of those people from the old British words, Mene-ui-pou, a narrow region, with which Coulan above mentioned almost corresponds. Others think that they took their name from the city of Manapia, which they say is compounded of the British words, Mant-ab, signifying the mouth of the water.

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\* *Regio senibus apta.*

But to my ear their name sounds the certainty of their Phœnician descent. I had formerly supposed that it had been derived from Mana-pip, a double portion or part of some tribe or nation ; but as the Syrians had a custom of denominating themselves and their people from their idols, and their superstitious worship of them, I am more disposed now to think they were so called from Mani-apiin, which means, adorning with branches or flowers a multitude of idols, or singly, that of Mercury, which Mani also signifies, and whom the Phœnicians worshipped as the god of calculation. That this custom prevailed also amongst the ancient Greeks and Romans, we have numerous proofs in the geographical names of Spain. Thus, from Afrodite, the Greek name for Venus, and Afrosios, which means belonging to Venus, Timœus and Silenus have given the name of Afrodisia to the ancient city of Gades in Boetica, which was contiguous to the site of the present city of Cadiz. From her also the Romans gave the name of Portus Veneris, or the harbour of Venus,\* to that maritime city of the Ilergetes, which

\* Who would not sigh *ai ai tan Cuthereian !*  
 That *hath* a memory, or that *had* a heart ?  
 Alas ! *her* star must fade like that of Dian ;  
 Ray fades on ray, as years on years depart.  
 Anacreon only had the soul to tie an  
 Unwithering myrtle round the blunted dart  
 Of Eros : but though thou hast played us many tricks,  
 Still we respect thee, “ Alma Venus Genetrix !”

Byron.

is at this day corruptly called Porvendres. From Artemis, Diana, the Greeks gave the name of Artemisian, or the temple of Diana, to that city of the Contestani which the Romans afterwards, and from the same cause, adapted to their own language as Dianum; and which now, from that decay to which names as well as things must submit, is called Denia.

The Monapia of Pliny, called Menavia by Orosius, seems to me to have been inhabited by the people called Manapii: I mean that island in the Irish sea almost midway between England and Ireland, of an oblong form, extending from north to south—it is called by Ptolemy, Monæoida. This and another island lying more to the south, and wider in its dimensions, situated in the bay of the Ordovices, from whom it is separated only by a narrow strait, are both designated by the common appellation of Monœ. The more southern one abounded in a hardy population, which it hesitated not to strengthen by opening an asylum to all deserters, without regard to the cause. After its capture by the Angli, it got from them the name of Anglesey, that is, the isle of the Angli, or English. Mona is a term of Phœnician superstition, from mon, an idol or image. Moneoida would seem compounded of mon, and of oid, a festival, intimating a festival held in honor of an idol; and Monoceda of mon, and chedad, which signifies bent or stooping, the attitude of reverence in the presence of their idols. Evolenum, which is

supposed to have been the city of Menapia, I would derive from hebelin, idols ; and Coulan from coulin, sounds, thunders ; elsewhere called Beth-col,\* that is,

\* A divination called the *Bath-col*, which was the taking as a prediction the first words they heard any body pronounce ; and as superstitions have ever been contagious, we find something similar to this in the Grecian records ; for when Socrates was in prison, a person there happened to quote from Homer the following line :—

“ In three days, I, Phthiæ, shall visit thy shores.”

Socrates immediately said to Æschinus—“ From this I learn I shall die in three days !” [He formed this opinion from the double sense of the word “ *Phthiæ*,” it being in Greek not only the name of a place, but also signifies *death*.] Conformably to this prediction, Socrates was put to death three days after.”

All these various modes have descended to our times. The first Christians, in adopting them, rejected searching into profane writers, and looked for these, as they termed them, divine ordinances, in the Scripture. They termed them the “ *sortes sanctorum*,” and even attempted to justify the practice from the authority of Proverbs, chap. xli. verse 33—“ The lot is cast into the lap, but the disposing thereof is of the Lord ;” and again, of this text—“ Search, and ye shall find ;” but at the same time, they omitted to pay due attention to such verses as these—“ Thou shall not tempt the Lord thy God ;” and (Deut. chap. xxiii. verse 10,) “ There shall not be found among you any that useth divination, &c., for all that do these things are an abomination unto the Lord ;” and their sentence (according to Leviticus, chap. xx. verse 27,) was to be stoned to death.

When Heraclius in his war against Cosroes, wished to learn in what place he should take up his winter quarters, he purified his army for three days, opened the Gospels, and found “ Albania ?” A thousand other instances might be given to prove its prevalency ; and many learned divines have seriously argued in its favour, in many grave and ponderous folio

the daughter of voice, intimating not a real or solid voice, but the echo thereof, more particularly the

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volumes!! Nor is it less amusing, in our days, to remember the *Council of Agda*, at which were assembled all the chief dignitaries of the Church; and all the learned men of that age thought it worth their while to take the matter into their serious consideration, and after discussing, with due solemnity all the *pros* and *cons* of the question, they, in the year 506, condemned the practice as *superstitious*, *heretical*, and *abominable*, and denounced the severest ecclesiastical vengeance on all who should resort to it!!! The *Virgilian Lots*, in the mean time, did not languish, though the “*holy*” ones so much flourished; there were still found many admirers of the Classics, who preferred consulting Virgil to Scripture, not the less so, perhaps, from the then generally received opinion, of Virgil’s having been a great *conjurer*. In the reign of Charles the First, when implicit credence was placed in *lots*, *anagrams*, &c., we meet with several accounts of this divination having been had recourse to. Howell, in his entertaining Letters, frequently mentions it; and Cowley, writing of the Scotch Treaty, makes use of the following curious words:—“The Scotch will moderate something of the rigour of their demands; the mutual necessity of an accord is visible; the King is persuaded of it, and to tell you the truth, (which I take to be an argument above all the rest,) Virgil *has told the same thing to that purpose.*” Charles the First himself and Lord Falkland being in the Bodleian Library, were shewn a magnificently bound *Virgil*, and the latter, to amuse the King, proposed that they should try to discover in the “*Virgilian Lots*” their future fortunes. They did so, and met with passages equally ominous to each.

Nor has this superstition been confined to Europe, or the borders of the Mediterranean; it is equally to be met with in Arabia and Persia, for *Credula mens hominis, et erectæ fabulæ aures.*” “The mind of man is every where equally credulous, and the ears equally open in all parts of the world to receive fables.” Superstitious practices are therefore never lost, but,

representation of the reverberated voice in the oracles.

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where the slightest intercourse exists, the first thing bartered for are these. We need not then be surprised to find that a precisely similar custom prevails in the east, where this sortelege is termed “*tufal*.” Hafiz is the chief poet whom they consult; so great is the veneration the Persians entertain for him, that they have given him the title of “*divine*;” and on every remarkable occasion, his Book of Odes is opened for oracular information. When Hafiz himself died, several of the Ulemas violently objected to granting him the usual rites of sepulture, on account of the licentiousness of his poetry; but at length, after much dispute, it was agreed that the matter should be decided by the words of Hafiz himself. For this purpose, his *diruan* (or collection of poems) was brought, and being opened at random, the first that presented itself was read; it proved to be the following :—

Turn not thy steps from Hafiz mournful grave,  
Him plunged in sin shall heavenly mercy save !

Of course every funereal honour was immediately ordered to be paid him; he was buried at the favourite mosella, and a magnificent tomb was raised over his almost adored remains, shadowed, as Captain Franklin tells us, by the poet’s beloved cypresses; in this a remarkable fine copy of his Odes was continually placed. When the great Nadir Shah and his officers were passing by this tomb, near Shiraz, they were shewn the copy of the poet’s works, and one of the company opening it, the first passage that met their eyes was the following, which they, of course, immediately applied to the conqueror :—“ It is but just that thou shouldest receive a tribute from all fair youths, since thou art the sovereign of all the beauties in the universe; thy two piercing eyes have thrown Khater (Seythia) and Khaten (Tartary) into confusion; India and China pay homage to thy curled locks; thy graceful mouth gave the streams of life to *Kheyr*; thy sugared lip renders the sweet reeds of Mirr (Egypt) contemptible.”

CHAP. XVIII.

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*The Auteri a people of Ireland—Various opinions respecting their proper country—Muriagh, whence so called—Various opinions likewise as to the derivation of the name Auteri—Whether they were Phœnicians—Coronaan epithet of Tyre—The Autetani a people of Spain—The Dannanæ a people of Ireland—Where settled—Whether from the Danes—River Dee—Conjecture on the origin of the name Dannanæ—Dan a city of the Phœnicians—Ardes—Ardea.*

The Auteri, emphatically designated as the *real native ancient Irish*, were situated at the mouth of the river Erin, in the farthest extremity of the province of Munster. Ptolemy, in alluding to them, calls them at one time, Auteiroi, at another, Auteroi, and places them in certain parts of the country then known by the name of Naquatia or Connatia. Others think they inhabited those districts which correspond with the present counties of Galway, Mayo, and Roscommon in the province of Connaught, being that old and extensive tract often called Muriah or Hy-Moruisge, which they interpret by the region of sea water, and which is still preserved without much

alteration in Morisk, the name of a barony as well as a little town in the county Mayo,\* and in Murrach a village of the barony of Carbery in the county of Cork. But Muriah would seem naturally to be deduced from the Phœnician Moriaga, which means, habitations or houses systematically arranged, from whence it is probable that the Irish Murighin, that is, families took its rise, and the Spanish Amoraga, a gentile appellative.

Baxter† is of opinion that the Auteri were so called by the Brygantes after they and the Belgæ had taken possession of the greater part of Ireland to their colonies,—that they were the Erigenæ or real offspring of the Irish soil—and that they were driven at first by the Brigantes from Britain, who afterwards, in this country, followed up their pursuit till they made them take shelter in its remotest extremity. Wishing then to account for the origin of their name, the same author adds, “Er in British is land, from the Greek era; from this the native Irish were named Erion or Erii by the Brigantes, and the island itself Iris, that is, the isle of Erii, by the Greeks. And seeing that ot, or aut, means to the Britons a coast or shore, what should hinder our considering, *aut erion* being so called, as the coast of the Erii, or the ancient *autokthonos*, or land of the

\* Collect. de Reb. Ibern. vol. III. p. 285.

† Baxter, loc. laud. p. 30, 31.

natives." He finally observes that the Cantabri, the Vascones, and the Irish used in a great measure the dialect of the Irish aborigines, interspersed with many terms from the Phoenician, Celtic, and Brygantine languages; and this interspersion may be accounted for by the fact, which some maintain, of the Frigones and Brigantes having had possession of either Spain, long before the days of the Punic wars. O'Flaherty\* differs from this opinion, and asserts that the name of Auteri was forcibly twisted out of the term ath-en-ria or ath-na-rig, that is, the king's ford. But Ptolemy having declared his belief that Autera, an ancient city in Ireland, was the capital of the Auteri residing therein, many have been thereby induced to interpret the word as meaning a village or state by the waters of the west, compounded, as it were, of the Celtic aubh or aith, water, and eireagh, a western people. For the Auteri had inhabited near the sea coast.

I, however, would venture to guess that the Auteri, or ancient Irish, were the primitive Phœnicians who had discovered this island, and that they had obtained or assumed this name from that spirit of enterprising research which, in this as in other instances, had been so signally rewarded. I would, therefore, agreeably to this view, derive the name from, thar, he explored; or from aatarin, adven-

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\* O'Flahert. Ogygia. p. 16, 17.

turers, deserters, or people departing—as they did from Spain to fix themselves here. It may also have borne reference to a number of families of this colony; for aatharin, in the Syriac, denotes, a great muster of nations, whilst it does also the wealthy, and who can say but that by this name they would indicate the treasures they had acquired from the mines of this country, or the exportation of its commodities and the produce of its soil, to the most distant quarters of the then known world. Or what if they chose this name from autereh, or aature, a crown? This, we know, was an epithet given of old to Tyre, the capital of Phœnicia, as in Isaiah xxiii. 8, it is said, “Tyre formerly crowned,” as it may well be called from the splendor of its buildings, the strength of its citadels and fortifications, and abundance of its riches, “whose merchants were princes, and whose factors were the renowned of the earth.” With the Hebrews and Syrians also, autereh, or crown, was equivalent with honor or delight. We meet frequently in the scriptures “the crown of old men” for their children’s children; “the crown of glory in the hand of the Lord,” &c. which perhaps gave rise to the custom amongst some ancient states to wear a crown on either their head, their neck, or their right hand. That the christians of the primitive church wore crowns on their hand is evident from Tertullian’s book “on the soldier’s crown.”

These Auteri may have been a tribe of the Aute-

rani or Autetani of Spain, of whom Ptolemy makes mention, and whom we now call the Ausetani. But it is to me beyond question that the Spanish Autrigones, who had settled on the confines of the Cantabri and the Barduli, were a part and parcel of the self same Phœnician colony ; for the name Antrigones is obviously perverted from Auterigones, including in its formation the two Phœnician terms Autereh-goin, crowned nations, or atharin-goin, exploring nations—goin, in the Syriac, as goim in the Hebrew, meaning tribes, nations, or families.

The Danannæ, or Dananni were also an ancient colony in Ireland, who, as some writers declare, had fixed their residence in the northern quarters of the island. Tradition tells us that they had originally inhabited the cities of Falia, Goria, Finnia, and Muria in North Germany, and spoke the language too of that country ; but an immense number of Irish antiquarians, as O'Flaherty observes, have irrefragably proved, at least put upon record, that they were inhabitants of the northern parts of Britain, more especially of those places that went then by the names of Dobar and Indobar.\* In this section of the

\* The ascription which would make those people either *German* or *British*, notwithstanding the vagaries of *would-be antiquarians*, even though backed by O'Flaherty, is *egregiously erroneous*, as I shall show elsewhere. “The colony of the Tuatha de Danains, [thus called from three of their chiefs, named Brien, Iuchor, and Jucorba,—who were *High Magi*, or diviners,

sister isle, Camden tells us, lies the river Dee, which makes O'Flaherty suspect that the name of Tuath-Dee—intimating a people residing by that river—was thereby occasioned. He does not dare, however, to trace any affinity between the name Danann and that of the Danes, it being notorious that it was not until after the introduction of Christianity and the salutary doctrines which its professors had enforced, this scourge of the human species, and of the latin nations in particular, had burst forth from the obscurity of their previous existence, bringing death and dismay in their desolating career, ravaging the abodes of sanctity and religion, and obliterating every vestige of previous civilization.\*

as the word Tuatha signifies,—brothers, and children of Danan, daughter of Dealboith, of the race of Nemedius,] was in possession of Ireland, according to the Psalter of Cashel, for the space of one hundred and ninety seven years, governed by seven kings successively, namely, Nuagha Airgiodlamh, Breas, Lugha-Lamh-Fada, in Latin, “Longimanus,” Daghla, Delvioth, Fiagha, and the three sons of Kearmada, namely, Eathur, Teahur and Keahur; who reigned alternately, a year each, for thirty years. Those three brothers were married to three sisters; they took surnames from the different idols which they worshipped. Eathur, who had married Banba, was called Maccuill, from a certain kind of wood which he adored Teahur espoused Fodhla, and worshipped the plough; he was called Mac-Keaght. Keahur, husband of Eire, displayed better taste than his brothers, as he took the sun for his divinity, and was thence named Mac-Greine, that is to say, the son of the sun.—*Mac Geoghegan.*

\* *Danann autem non audet Danorum nomini affine dicere;*

I, too, would not be positive, in furtherance of my own theory, in claiming those people as of Phœnician birth, though my pretensions to the claim may not seem altogether groundless when I recollect that in that language are to be found the words danihain, signifying illustrious, generous, noble, or rather Danin for Danani or Danita, the inhabitants of the city of Dan,\* at the foot of Mount Lebanon, the boundary, towards the north, of the ten Israelish tribes, and still more celebrated as the spot where the Phœnicians worshipped the graven image given them by Micha, and where Jeroboam had erected the golden calf. I wave these pretensions, however, on the probability that the Aradians, or natives of the island of Arad, friends and allies of the Phœnicians, had given their names as the very sound implies, to those towns in Ireland called Ard, Ardes, Arde, &c. on the probability also that the Aramœans, or natives of Aramœa gave rise to the name of the Irish Aremorice, as will appear more fully in the sequel.

cùm non nisi sæculis Christianis *Danorum* nomen cum eorum irruptionibus Latinis gentibus innotuerit.

\* Afterwards called by the Greeks, paneas, cæsarea paneæ, and Cæsarea Philippi; but by the barbarians Belina.

CHAP. XIX.

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*The Damnii, ancient inhabitants of the county of Down—whether so called from the river Davon—Or from Dunum—conjectures upon the origin of the name as Phœnician—Damiana a city of Spain—The Damnonii whence so called—where they settled—The Curiondi celebrated seamen—Inhabitants of Wexford—Various opinions as to the etymology of the name—Curucœ, ships made of bark—Used by the Spaniards—Whether the Curiondi were Phœnicians—Whether descended from Caurium or Cauria, cities of Spain.*

The Damnii, an ancient people of Ireland, to be found in Ptolemy, had fixed their settlement in the present county Down, in the province of Ulster. Some people suppose they had derived this name from the Brigantine term Davon, or Daun, a bay or river. Daunii, Dunin, &c. coming from which, signify the country of lakes or rivers. In this sense it corresponds to the Irish denomination of a tract or portions of a country, Magh Gennuisg. Seeing, however, that in some copies of Ptolemy, they are styled Damnonioi, there be some who suspect that the Damnii, of whom he makes mention, were so called from Dunum, now Downpatrick. In the Celtic lan-

guage, dun is precisely the same thing as berga, the common name for a place of abode, and the Teutonic berg, meaning a fortress upon a hill, or a hill surrounded by a fortress. These have been borrowed from the Arabic and old Phœnician in which we meet with the word barg, a tower, and barga, a villa. Hence was derived Barca, the name of a town amongst the Vetones in Spain ; Barceo, another amongst the Vaccei ; Barch, amongst the Edetani ; Bargos, amongst the Carpetani ; Bargo, Bargota, Barjas, Bergua, Berga, Berge, Begos, Borge, Burgas, and other names of this kind to be met with in almost every canton of that Peninsula. In this list I should not have omitted Bergio, an ancient fortified town of the Lacetani, designated by Livy by the denomination of “the long town,” which it afterwards changed for that of Celsona ; its modern name is Solsona.

I should myself suppose that the Irish Damnii were a tribe of Spanish Phœnicians, descended from the Damnii, or Damniani, who built the ancient city of the Edetani, called Damiana, the name by which Ptolemy also notices it. And, though some Spanish writers would derive the term from the Celtic words da-min, a habitation beside a mountain or river, it strikes me as more probable that it originated from its Phœnician inhabitants, and in allusion to the worship which they paid their idols, damain, or damon, signifying in their language, idols or images.

Or, perhaps, the name belongs to geography, and comes from dumain, the descendants of Dumah, a city of Syria, or Dimona which was one of the lot of Judah, or from a city of Arabia of the same name, and called after Dumah, the son of Ismael, of which latter it is said in Isaiah, “the burden of Dumah,” rendered by the septuagint Idumea ; and the Phœnicians, we may observe, never forgot the Arabian cities from whence they had emigrated into Syria.

To the same source would I refer the name of the Damnonii, or Damhnonii, who according to the ancient\* writers upon Irish topics, originally occupied the lands of Cornwall and Devonshire, laying towards the extreme west of England, just opposite our shores ; they subsequently took possession of the ancient Hy-Moruisge, or Morisk, an extensive district in the west of Ireland, being the present county of Mayo, in the province of Connaught. Others, on the contrary, think this name derived from the Celtic, or Cambrico-Britannic word, Dvneint or Duvnon, meaning depth of water, Duvnonii,

\* For their dear sakes I love thee,  
Ma vourneen, though unseen ;  
Bright be the sky above thee,  
Thy shamrock ever green ;  
May evil ne'er distress thee,  
Nor darken nor defile,  
But heaven for ever bless thee—  
My own green isle !

Dabhnonii, or Damhnonii, therefore, would express to them a people settled beside the deep water or the sea. O'Flaherty asserts that they were called Fir-Domnan, equivalent to, the men or the clan of Domnan ; and that several places in Ireland have been named from them, for instance, Inver-Domnan, where they first put in on their landing from Britain, afterwards called Invermor,\* and at present Arklow, being a river and seaport town in the county of Wicklow, and the capital of a barony of the same name.

The Coriondi or Curiondi, a tribe of the Irish Brigantes, were celebrated sailors and lived almost continually and professionally upon the water. Ptolemy, in his writings, has made mention of them, and it is generally admitted that their settlements lay in the present county of Wexford, in the province of Leinster. There is a tradition very prevalent amongst the inhabitants of the county, that their

\* Avonmore, which name signifying the great winding stream, corresponds most happily with its character, the banks continually forming the finest waving lines, either covered with close coppice woods or with scattered oak and ash of considerable growth—the ground in some places smooth meadow and pasture, in others rising in romantic cliffs and craggy precipices. At Avondale, the Avonmore meeting with the Avon beg, or little Avon, the united streams assume the name of Ovoca, and passing by Shelton, it empties itself, through a bridge of nineteen arches, into the sea at Arklow, whence it keeps its stream distinctly marked from the sea for near half a mile from the shore.—*Fraser.*

chiefs were the Mac-Mooroghs, or O'Moroghs, who in the old records of Ireland are called the Leinster kings. Certain families, of their party, we find had separated from the general corps, and established themselves in the adjoining county of Carlow, in a place then called Hy-Cabha-nagh, being a district of the barony of Idrone.

The opinion most received is, that the name of Coriondi consists of the Irish words corcach, vessels, and ondiu, a wave. In this light it may fairly be rendered as equivalent with, navigators. The ancient Irish used besides to call them Corthagh, that is “the rowers,” and their habitation or locality Hy-Moragh, that is, the maritime country. Some, however, on the authority of Camden, would take another road, though aiming at the same sense, and maintain that they were inhabitants of Corcagia or Cork, and the founders of that city, in Irish Corcugh, being the capital of all Munster, and next to Dublin the most considerable city in the kingdom, for extent, for commerce, and its concomitant wealth. Seeing then that the barky vessels or canoes of the ancient Britons were called curucæ,\* they think it very probable that the town of Cork was so called, as you would say “the dockyard,” or naval store, and its inhabitants, coriondi, that is, navigators, from those curucæ or bark boats. Others would derive their name

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\* *Curuca seu Currach erat navis coriacea penè rotunda,*

from corion-diu, which, for ought I know to the contrary, may signify a sea hide. Certainly the

*vitile navigium, ut ait Plinius (IV. 16.) corio circumsumtum.* Pelasgos item et Etruscos, Britannorum et Scotorum more, navibus ex corio et vimine usos fuisse, auctor est Dempterus (Etruriæ Regal. III. 80.) “*Res, inquit Festus Avienus (Orœ Maritimœ lib. I.) ad miraculum—Navigio junctis semper aptant pelli- bus—Corisque vastum sæpè percurrent salum.*” Lydii, ait Isidorus Hispan. (Orig. XIX. 1.) primam navem fabricaverunt, pelagique incerta petentes, pervium mare usibus humanis fecerunt.” (V. Præs. Carol. Vallancey in n. XII. *Collect. de Reb. Ibern.* p. CXVIII.) Talibus *Silures* navigasse ad *Cassiteridem* insulam, scribit Plinius : quin et Cantabros et reliquos boreales Hispanos *diphtherinois ploiois* fuisse usos usque ad Brutum, ex Strabone (III.) constat : imò et Babylonios ipsos ex Herodoto (V. Baxter. loc. laud.) Inde hodie *Carraca* vocatur Hispanis quædam species onerariæ navis : et situs construendis navibus aptus juxta Gaditanum emporium. Hanc navem *carabum* etiam appellatam, testis est Isidorus in etymologicis. Quæ vox ducta videtur a Phœn. *carab*, adiit, advenit, quod de iter facientibus dicitur ; vel à *carab* aravit : nam iter navis in mari similis est sulcis, qui fiunt arando. *Carraca* autem, seu *curruca* à Phœn. *carrac*, circumdedit, ligavit, velavit, involvit ; quod apprimè navibus congruit *corio circumsumtis*. It is not unworthy of notice that this description of boat was quite common round the entire coast of Ireland not long since, the very look of them would be sufficient to appal the bravest seaman from embarking his precious person in so small and frail a vessel, where in calm weather you can, in ten fathom water, see every particle through *her* bottom on *that* of the sea, as distinctly as you can discern an object through a window ; instances have been known where accidentally putting a foot between two ribs which it had gone through, the person was obliged to keep the leg protruded in that position until the land was made.

“ Where in leathern hairy boat,  
O'er threatening waves bold mortals float.”

Britons, to this very day, call hides by the name of cruyn, from the Greek, krous, to which the Latin corium, also, has reference.

But we have the clearest evidence, in the very construction of the name itself, that this was a Phœnician nation, and the accounts given of them by the Irish historians, if but diligently perused, would be sufficient to confirm us in this conviction. For, from the skill they evinced in the building of vessels, and the vast number and variety of them that they contrived to employ, from the adventuring trader and the daring man of war, down to the cumbrous lugger and the volatile skiff, plying them constantly on the water, in one form or the other, they were very appropriately, though metaphorically, characterised as curin or fishes,\* which we find still applied, and for the same causes, to the Britons of this day.

\* The *Inland Fisheries* of Ireland have never been made available to their practical extent, although they contribute alike to the luxuries of the rich and the comforts of the poor. It is not a merely local or a partial improvement that we recommend; the benefit is not confined to a spot or district here and there; the advantages we suggest are as extensive as the rivers are many which beautify, refresh, and fertilize every county in Ireland.—And shall man, impious man, to whom the all-providing word of GOD gave power, when he said “*Let the waters bring forth abundantly the moving creatures that hath life, and let man have dominion over them;*”—shall man, by a devastating waste, counteract the beneficent design of his CREATOR, and even destroy, in its very source, that gracious abundance intended to feed millions !

Nor must it be put down as a dream, and that of a sick man too, if I express my belief that they were Phœnicians who had proceeded from Caurium, an ancient city in Spain on the borders of Lusitania, now called coria, or from a city of Bœtica, called Cauria Siarum, now Coria del Rio ; for the Phœnicians inhabited them both, and both are derived from cauria or coria, which in their language signifies a city, a villa, or a camp. Hence arose the name of many of the cities in the department of the tribe of Judah ; Cariathiarim, meaning the city of woods ; Cariath-sepher, the city of letters ; Cariath Arbe, that of the Patriarch Enoch, as well as of several towns in different parts of Spain, such as Corias, Coristancas, Lacoriana, &c. &c. Thus Coriondi, or Curiondi, quasi Corin, would express the descendants of the above mentioned cities of Cauria, or Caurium ; or quasi Caurionin, the robust and substantial people of those places ; on, importing strength, fortitude, and worldly opulence.

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## CHAP. XX.

*The Fomharaohice, or sea robbers ravaged Ireland—They were Phœnicians—Analogy of this Irish name with the Phœnician —Vestiges thereof in certain Spanish towns—Superstitious name of the Forcrabii inhabitants of Ireland, why so called—The Vellabori a people of Ireland—Conjecture on the origin of this name—Cape of Notium—The Utterni—Their principal city Uverni or Rufina—Whether these names be of Phœnician descent.*

The Fomharaohice, or Formaragh,\* of whom the old poems of our island make mention, were a people who plundered its southern coast, long as the Neme-

\* Plutarch, in his life of Sertorius, tells us that this celebrated commander determined to make the Atlantic Isle (that is Ireland) a place of retreat and residence from the persecution of his enemies. In another work, entitled “*De facie in orbe Lunæ*,” he describes this “*Atlantic isle*” to be opposite the *Celtæ*, and but four days sail from Britain. The Irish legions in Gaul, were called *Fine Gall*, those in Albany, *Fine Alban*. “We may very well suppose,” says O’Halloran, “that the *Fine Fomharaigh*, or *African legions*, so often met with in the old Irish manuscripts, meant no other than the Irish cohorts in that service.”

thæ held possession of it. They are supposed to have been a body of Phœnician traders, who visited the British isles, about four hundred years before the Christian era, and obtained this name from the occupation of prowling sea robbers ; fomhor and fomhòrac in Irish, signify a pirate, as they do a giant also. These words, however, have originally their root in the Phœnician, where we find fom-horac meaning fugitives and disturbers of the earth, which well accords with the description given by ancient historians of those rapacious intruders into the British islands. Perhaps they were some of the first Phœnicians who flying before the face of the people of Israel, transported themselves from Syria, whose footsteps are still preserved in the names of those towns in Spain, situated amongst the Gallaici Lucani, Formarigo, and Formaran : in that of Famorca, amongst the Edetani, and that of Formanes amongst the Astures.

The Forcrabii, or Fir-na-crabii, were ancient settlers in that part of the country called Hy-Maghneigh, embracing in its dimensions the present county of Monaghan, with a part of what was anciently called Oirgail, and under the command of the Mahonies, or Mac-Mahons. The name of this tribe would appear suggested from some superstitious consideration, as it is evidently composed of the Irish words *fire crabhath*, true religion ; or if you prefer the Phœnician words, frin, fruit ; or farin, bullocks ; and crabin, oblations or sacrifices, which latter word

is itself derived from corban, importing any thing offered to God or to idols. The name of Oirgael too, or Orgiel, which some call Oircael, and interpret by the eastern cael—being an extensive district, consisting of the present counties of Louth, Monaghan, and Armagh, and formerly ruled over by its own petty sovereigns—savors very strongly of Phœnician superstition. For, *or*, in that language, is fire ; and *gael*, or *gail*, delight, exultation, from the root *ghil*, which expresses that gladness of the mind that betrays itself by the gestures of the body ; and their combined import would appear to refer to the joy of that nation in the days sacred to the worship of fire,

The Vellabori, an ancient Irish tribe, to be met with also in Ptolemy, were stationed in Munster, beside the promontory of Notium. There are who think this name derived from the British words *velaber*, or *bel-aber*, the source of a frith.\* What would the learned suppose of its being of Phœnician descent, and compounded of the words *bali-bira*, an ancient temple ? which, yet, I confess I do not incline to so

\* Baxtero (loc. laud. p. 236.) vitiosa sunt nomina *oueliboroi*. et *Ouelieboroi*, quæ in quibusdam Ptolemaei exemplaribus leguntur. Si verò hæc genuina scriptura est, suspicarer fuisse *Ibero Phanices*, oriundos ex campo *Abel seu Obel*, quæ erat magna Syriæ planities (Judic. xi. 33.) vineis consita, ubi Jepheth devicit Ammonitas : qui que eâ de causa *Obel-Iberi* appellati sunt.

strongly as to the idea of its bearing reference to the victims offered in sacrifice to Baal—whether as actually burned or only dragged through—in which view of the matter I would suppose its ingredients to be belaborin—which means, dragging across before Baal—from abar, the verb, which expresses this ceremony, the nature of which was to conduct or drag the victim—and that too a human being, and generally a boy—between two pyres, or series of fires, until he was burned to death. In reference to this monstrous and unrighteous practice it is that we are to understand the passage in II. Kings, xvi. 3, where talking of Achaz it is said, “he hath devoted his son, bearing him over amidst the fire.” But we have descended upon this more diffusely in the early part of this work, and will dwell upon it still more when we come to treat of the idolatry of the Phœnicians in Ireland. The promontory of Notium seems to have got its name from the woods and forests in which it abounded; for Notiin, in the Phœnician, from which it is manifestly derived, signifies plants, or plantations.

The Vellabori would seem to have left traces of their name in that of Ballibur, a town in the county Kilkenny, province of Leinster; in that of Ballyburris, a village in the county of Carlow, same province. In Spain too, from whence this people may perhaps have originated, the mind instinctively associates their name with that of Ballobar, a town in

Celtiberia, and that of Belabarce, a river in the district of the Cantabrians.

The Uterni, a people mentioned by Ptolemy\* as living on the borders of the Irish Brigantes, above the Vodiæ, were stationed in the southern quarter of the county Kerry, and the western quarter of the county Cork which adjoins it, in the province of Munster. Their chief city, as mentioned also by this distinguished geographer, was Uverni, situated on the sea-coast, and called, Insovenach, by the natives, though Cirencester would call it Rufina, a name, it is supposed, vitiated in its formation from ruadh eanagh, which is generally translated, the habitation of the progeny of the waters. The exact site of this

\* This great Alexandrian geographer, who lived in the reign of Antoninus Pius, about the year of Christ 130, enumerates several *illustrious* cities existing in his time in Ireland; and it is manifest they must have existed a long time before, else he would not have heard of them, for he never himself visited those shores—viz.—

1. Nagnata, an illustrious maritime city ( <i>polis episemos</i> ) on the western coast.		
2. Manapia, a maritime city on the eastern side.		
3. Eblana, a maritime city, on the eastern side.		
4. Rhigia, an inland city.....	13	60
		$\frac{1}{3}$
5. Baiba, an inland city.....	12	59 $\frac{1}{2}$
		$\frac{1}{4}$
6. Laberos, an inland city.....	13	59
		$\frac{1}{4}$
7. Makolikon, an inland city.....	11 $\frac{1}{2}$	58
		$\frac{1}{3}$
8. Another Rhigia, an inland city...	11	59
		$\frac{1}{2}$
9. Dounon, an inland city.....	12 $\frac{1}{2}$	58 $\frac{1}{2}$
		$\frac{1}{4}$
10. Iuernis, an inland city.....	11	58
		$\frac{1}{6}$

city is now unknown, though some think it likely to have been either the present town of Bantry or that of Kenmare. Many identify the Uterni with the Ibernii of Cirencester; others deduce their names from the Irish words Ubh-ernii, that is, a more western people. But, perhaps, it is the Phœnician utrin, or atrin, explorers, called also thirin, that best accords with the elevated ground on which they had settled. It also signifies, leaders; or persons discharging convoy. Whence, too, they would seem to have been called Ibernii, from the Spanish Iberi, who were their conductors, unless you prefer that they had got their name from their physical power and strength, for Iberin, in the Phœnician, signifies brave or valiant. This would seem to gain countenance by the name of their principal city, Rufina, coming from rufiin, giants; as also by that of Insovenach, composed, as it is, of the Phœnician words izzabanac, or the post where the giants stood together, namely, the race of Anac, the son of Arba, from whom the flower of the Phœnicians, as well in birth as prowess, boasted of having derived their origin. As to Uverni, by which in common with the two names just elucidated, this same city was indiscriminately called, it would seem to be, merely a geographical term, referring to locality, for uberin, in the Phœnician, expresses boundaries, extremities, or sides.

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## CHAP. XXI.

*The Nagnatæ inhabitants of Connaught—The islands of Arran—Sligo, why so called—Whether the Nagnatæ were Phœnicians—The valley of Aran amongst the Ilergeti in Spain—Arana, Aranz, villages and tracts of land in Spain—Promontory of Robogd—Its etymology—The Heremonii, what tract of Ireland they inhabited—Origin of their name—Whether they were the Aramæi—Footsteps of this nation in Ireland and in Spain—Etymology of the tribes into which they were divided.*

The Nagnatæ,\* mentioned by Ptolemy as an ancient people of Ireland, are called by him, in some of his writings, by the name of Naguatæ. Baxter agrees with Camden in thinking, that their residence lay in Connaught, that is, in the western section of the island. This was a large and spacious line of country, lying on the north of the Luceni,

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\* Nagnata, a remarkable city on the sea coast, of which no traces now remain, lay, it is supposed, northward of the Ausoba. It must have been once a flourishing place, as we find that with the prefix “Cuon,” signifying in Irish, a port, or harbour, it gave name to the whole province of Con-naught.

in the extreme south of the island of Robogdium, by the promontory of this name. The name of Connaught is supposed to have been abbreviated from Cuan-na-guactic, that is, the port of the little islands, namely, those which from the natives, Erion or Erii are called, at this day, Arran, for Ierion. Cuan, Baxter tells us, signifies a harbour in the Irish, as in the language of the modern Gauls, or the French,—coin, means a corner ; and congl, in the British, means the same. Vict, also, or vact, or guact, as it is otherwise expressed, is a little island ; na, being nothing more than the mark of the genitive case in the old language of the Brigantes, as well as that of the Irish.

Others account for the composition of Nagnatæ, by the Irish words, Na-gae-taegh, meaning an abode near the sea, and affirm that our ancient historians had called them, Slioght gae, that is, a race or progeny settled beside the sea ; from which latter words combined, comes the modern name of Sligo

I should rather think, however, that the name of this people was Phœnician, and borrowed from that of the chief or leader of their body ; for in that language I perceive, that nagud, means a prince or chieftain, to whom the people look up, and to whose decision they appeal in all matters of dispute or litigation ; this word in the plural, makes nagudin. Nor would it be straining our fancy at all too far, if we would suppose them to have been so designated

from the quality of our lovely isle, which threw open to the delighted vision of those bold adventurers—at the moment, perhaps, when long estrangement from home and country was whispering despair—the genial richness of its prolific bosom.\* In support of this conjecture I would observe, that nagad, means a spacious country, a generous soil; nagab-natah, means the same, with the additional consideration of aridity or dryness; which comports well with the nature of the western districts, in which those people had taken up their residence. Nacha-natah, means the inhabitants of a country such as we have just described.

Nor do I agree with Baxter in his etymology of the islands of Arran or Aran, as they appear to me to have been so named by the Phœnicians, as a great many of the Irish mountains have been, from their abounding in trees, which they call Aran,† and to

\* *Nec absonum est sic appellatos à regionis alienæ qualitate, quæ eis novas sedes obtulit.*

+ It has also, in a peculiar degree, the property of preserving bodies committed to the grave. Of this property, Giraldus Cambrensis took notice five hundred years ago—the following are his words as translated by Stanhurst—“ There is in the west of Connaught, an island placed in the sea, called Aren, to which St. Brendon had often recourse. The dead bodies neede not be graved, for the ayre is so pure that the contagion of any carrion may not infect it, there may the son see his father, his grandfather, and his great-grandfather, &c. &c. This island is enemy to mice, for none is brought thither, for either it leapeth into the sea, or else being stayed it dyeth presently.”

which sonobar, in the Arabic, meaning a pine tree or pinaster, exactly answers. Unless you would choose to adhere to the exposition of the Spaniards—known, as we must admit they are, for accuracy in such points—who think that the name of the valley of Aran, which lies in the county of Urgellum, and under the jurisdiction formerly of the Ilergetes, being watered with rivers and numberless fountains, had been given it by the Phœnicians from its similitude to Mesopotamia, which they called Haran. The valley of Arana, which belongs to the Cantabrians, is submitted to the same test of the reader's decision, as are also various other tracts in the Spanish peninsula of like name, such as Aranaz, Aranache, Aranda, Aranga.

The promontory of Robogh is supposed to have given its name to the Robogdi, who were an ancient people in this island, inhabiting parts of the several counties of Antrim, Londonderry, and Tyrone, in the province of Ulster. Ptolemy represents them as facing the Voluntioi. Camden thinks Robogd to be synonymous with Fair-fore-land, being a shewy and imposing cape; \* for in the old dialects of the Brigantes, re, ri, and ro, are indifferently used for rae, or ragh, before ; and vog-diu means a wave, so that

\* On the water it forms one of those ever varying and peculiar novelties of view, which in this northern region give singular pleasure.

Robogd, in his estimation, would express this local position, before the waves of the sea. But, as I take it, the promontory was named after the people living beside it, not the people after the promontory; from the Phœnician words *râbh-gad*, a multiplicity of associates: or *rob-gad*, tumultuous allies, plunderers, invaders.

The Heremonii or Hermonii, who were classified according to their respective tribes of the Falgii, the Elii, the Caelenii, and the Morii, were inhabitants of the eastern and central division, comprising the whole of the present province of Leinster. The fabulous story is, that they were the descendants of Heremon, who was the son of Milesius, from Spain. There is also another vulgar belief, that they were so denominated from residing in the west, the very name, it is supposed, signifying a western tract. But if it be at all of Irish extraction, it were better to derive it from *armuinn*, exiles; but even this, I do not approve of. I shall, therefore, deduce the appellation from the Phœnician *ermin*, naked, unclothed; or *ermon*, a chesnut-tree, in which the hills of that district abounded.

But what if I should assert that they were Phœnicians, from the vicinity of mount Hermon, which projects over Pameas? For this celebrated mountain of Syria was so high, and so cold, that it was capped with snow in the midst of summer; which made the natives take flight from its cheerless horrors, and

repair to the more attractive and congenial air of Tyre. Or from Hermonin, a small mountain between Tabor and Hermon, at the other side of the Jordan? whose inhabitants, also, are called by geographers, Hermonii, or Hermonitæ.

But if we may indulge conjecture, I would add, that the Irish Heremonii may have been so called as being essentially a tribe of the Phœnicians. For the Syrians were called Aramæi or Aremin, from Aram, a region of Asia Minor, whose maritime inhabitants, were Phœnicians, and their principal cities, Tyre and Sidon. Now this region obtained its name, not from Aram, the son of Camuel, of the family of Nachor, (mentioned in Genesis, xxii. 21, 23.) ; but from Aram, the fifth son of Sem, with whom the inhabitants of that coast ever plumed themselves as being connected. Accordingly, we know that Shur—that is—minus a syllable—Ashur, or Assyria, and Syria itself, which was confounded therewith—was called by them by the name of Aram. Hence, too, the Syrians living on the continent of the land of Canaan, and the Phœnicians bordering on the sea coast, would fain affect the distinctive designation of Arameans. The Greeks used to call them Syrians, but they used to call themselves Aramæans, as affirmed by Josephus and Strabo. The custom of the Old Testament, too, is to put Aram for Syria, and Arami, for Syrian—Arami and Armai, also, signified to the ancients,

idolators, because that the first worshippers of idols, recorded by the scriptures, were Syrians, as Thare, the father of Abraham; as Laban, and Nahaman, were of that country. Add that the gods of Syria, (as in Judges, x. 6,) were called Elhei Aram, meaning emphatically, *the goddess of Syria*—by which name Juno was worshipped in the east, and had a temple dedicated to her in Hierapolis, a city of that country. Nay, the Syriac language itself, was called Arimith, from this very source, as in Esdras, iv. 7, and in II. Kings, xviii. 26, where it is said, “We pray thee that thou speak to us, thy servants, (arimith,) in the Syriac tongue, and not speak to us, (ihudaith,) in the Jewish.”

Ireland seems still to retain some vestiges of this people in the name of Armoy, a small town in the county Antrim; in that of Arman or Ardman, a village in the barony of Ballaghkeen, in the county Wexford. As does Spain, also, in the name of Armian, a town of the Astures; and in that of Armona, a mountain between the Pyrenees, in the district of the Aragonians.

That the Heremonii were Aremin or Syrians, you will be more apt to admit, if you but observe that the names of the tribes into which they were distributed are Phœnician. Falgii, the first, from falg or flag, signifies a division; Elii, the second, from elin, strangers, also eminent, surpassing; or from aeli, a sacrificing priest, derived from ela, a hol-

caust, or whole burnt offerings: elil, also in the Syriac and Chaldaic, signifies idols, as it does also illustrious; Caelenii, the third, the ancient inhabitants of the tract called Caelan, in the county of Wicklow, conveyed to the Phœnicians the idea of cloaked, from calaen, a cloak or outer garment.\* Nor is it at all improbable but that these were a tribe of the Babylonians, consisting of those who, after the captivity were mixed with the Syrians, for Caleneh

\* Doe you thinke that the mantle commeth from the Scythians? I would surely think otherwise, for by that which I have read, it appeareth that most nations of the world aunciently used the mantle. For the Iewes used it, as you may read of Elyas mantle, &c. The Chaldees also used it, as yee may read in Diodorus. The Egyptians likewise used it, as yee may read in Herodotus, and may be gathered by the description of Berenice, in the Greeke Commentary upon Callimachus. The Greekes also used it aunciently, as appeareth by Venus mantle lyned with starrs, though afterwards they changed the form thereof into their cloakes, called Pallia, as some of the Irish also use. And the auncient Latines and Romans used it, as you may read in Virgil, who was a very great antiquary: That Evander, when Æneas came to him at his feast, did entertaine and feast him, sitting on the ground, and lying on mantles. Insomuch as he useth the very word mantile for a mantle.

“ —— Humi mantilia sternunt.”

So that it seemeth that the mantle was a generall habite to most nations, and not proper to the Scythians onely.—Spenser.

[“ —— Humi mantilia sternunt.”] Evander’s entertainment of Æneas, is set out in the 8 booke of Virgil’s Æneis, but there we have no such word as mantile. In his entertainment by Dido we have it, but in another sence. Æneid lib. 1.

was a name given to the city of Babylon. The Morii, in fine, were so called from being professionally masters and instructors of others, this being the literal and exact meaning of Mori, or its plural Morin.\*

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## CHAP. XXII.

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*The Fomorii subdued Ireland—They were Punic or Iberi merchants—Why so called—Whether the same as the Fomhoraice—The Firbolg or Bolgæ—Various opinions on the etymology of this name—Whether it savors of superstition—Some roots of Irish names—The Gallionii, a nation of the Bolgæ—Their name Phœnician.*

The Fomorii, or Fomoriani, whom some consider the Aborigines of Ireland, who were celebrated for their predatory attacks upon all its colonies, are

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“ Iam pater Æneas, & jam Troiana iuventus  
Conveniunt, stratoque super discumbitur ostro,  
Dant famuli manibus lynnphas, Cereremque canistris  
Expediunt, tonsisq, ferunt mantilia villis,”

*Sir James Ware.*

\* A family in Ireland still retains this name.

agreed on all hands to have reduced it to submission, with the confederated assistance of the Dannani. Authors disagree as to the period of their arrival. Some suppose that they had been established amongst us before the time of the second importation of the Belgæ, and that they consisted of Punic or Iberic merchants, who had frequently and from immemorial time visited the coasts: they would, therefore, in accordance with this view, interpret the word as seafarers, or mariners, from its similitude to the Irish fomhor, or fomhorac, a pirate. But to my mind it is differently composed, and comes from the Phœnician expressions, fom-or, implying a foot shaking the earth before fire,\* as much as to say,

\* These consecrated fires are at present much in vogue amongst the Gaures, and preserved with so much care and precaution, that they are called idolaters, and the worshippers of fire, though without the least grounds to support the ungenerous accusation. For they pay no adoration to the material fire, although they make use of that element in the celebration of their divine service. It is the deity alone whom they adore in the presence of the fire, as the true symbol of the Divine Majesty. Though fire, according to the Gaures, is the purest of all the elements, yet they look upon it only as one of God's most perfect creatures, and it is, as they imagine, his favourite habitation. When they pray, they neither make their addresses to Mithra, nor the sun, nor the fire, but God alone; many instances whereof are produced by the learned Dr. Hide from whence we may very readily infer, that the imputations of idolatry are as rash and groundless in Asia as they are in Europe.

dancers in honor, and revellers in honor, of this element; for we have it on historical faith, that the sacrificial feasts of the Phœnicians, and of all nations also, terminated generally in drunkenness, with lascivious dances and plays. But if the Fomorii be the same as the Fomhoraice, or Formoragh, of whom our old ballads make mention, and who are also supposed to have been pirates or sea-robbers, it being indisputably manifest that the latter were a colony of the Pœni, or Phœnicians, I should conceive the name originated from frima-arac, a scissure of fugitives. This is the origin of Formariz, the name of a town in Spain, amongst the Zamorenses; and of Formiche, the name of two small towns amongst the Celtiberians. Perhaps, too, we may recognize a vestige of those people in the name of Fermoy, a very handsome town in the county Cork, which some think to be an abbreviation for Fear-magh, or Fear-magh-feine, a man living in a sacred level.

The Firbolg or Bolgæ,\* had established themselves

\* The Firbolgs or Belgians, to the number of five thousand men, commanded by five chiefs, either by the defeat or desertion of the Fomorians, took possession of the island. Those five leaders were Slaingey, Rughruighe or Rory, Gann, Gannan, and Sengan, all brothers, and children of Dela, of the race of the Nemedians. They divided the island into five parts or provinces, which gave birth to the pentarchy, which lasted with little interruption till the twelfth century. Slaingey,

in the neighbourhood of the harbours of Wexford and Arklow, in the east of Ireland. Frequent mention of them occurs in our ancient poems and annals ; and the received opinion is, that they came from Britain. They are called also Siol m Bolgæ, and Slioght m Bealidh. They were distinguished into three nations, Firbolgæ, Firdomnan, and Firgalion, which are generally interpreted, clan Bolus, clan Domnan, and clan Galion : of the two last we shall speak under the head of the Domnanii and Galionii.

On the origin of the name Bolgæ the learned are far from agreeing in their opinions. Some think that by clan Bolus are meant the Belgæ of Britain, who having passed over from Belgium, or the lower Germany, spread themselves over the counties of Somerset, Wilton, and the interior of Haverford ; and that the British language which they made use of in Ireland, was eloquently and expressively designated Belgaid, intimating it to be a Belgic idiom.

governor of Leinster, was the chief of the pentarchy, and monarch of the whole island. These people were known by three different names, viz., Gallenians, Damnonians, and Belgians ; but the last was the general name of the whole colony ; their dominion lasted about eighty years under nine kings, who were, Slaingey, Rory, Gann, Geanan, Sengan, Fiacha, Rionall, Fiobgin, and Eogha, who married Taitla, daughter of a Spanish prince, who gave name to the place of her burial, still called Tailton, in Meath.—*Mac Geoghegan.*

Others would have them called Bolgæ, from bolg, a quiver, as excelling in archery ; others from the Irish word bol, a poet or sage, as eminent in those several characters.

They come nearer to the truth who think the name to be connected with superstition, and derived from the worship which they paid their gods. For Bel, in the language of the Celts, the Germans, and all the northern nations, stood for Sol or Apollo, the sun ;\* and was indiscriminately called Bal, Beal, and Sol, intimating his dominion as lord of the world. This they received from the Phœnicians, the authors of such superstition, who in the infancy of their false zeal, scrupled not to offer human sacrifices to

\* “ Let us adore,” says the Gayatri, or holiest text of the Vedas, as translated by Sir William Jones, “ the supremacy of that divine Sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat. What the sun and light are to this visible world, that are the supreme good and truth to the intellectual and invisible universe, and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of beings ; that is the light by which alone our minds can be directed in the path to beatitude. Without hand or foot he runs rapidly and grasps firmly ; without eyes he sees, without ears he hears all ; he knows whatever can be known ; but there is none who knows him. Him the wise call, the great supreme pervading Spirit.”

their Baal, though he afterwards condescended to acquiesce in the substitution of brute immolation.\* Hence, the first of May is called in Irish, La Beal teine, that is, the day of the fire of Beal. Several of the Irish mountains, too, retain the name of Cnoc greine, that is the mountain of the sun; and in many of them are to be seen the frame-work of the altars, and the delapidated ruins of the temples of those Gentile idolaters. The old Irish name for year, was Beal-aine, now Bliadhain, meaning, literally, the circle of Beal, that is the period of the sun's annual revolution; all which terms they borrowed from the rites and religious ordinances of the Phœnicians. From their bal, too, which signifies power or wisdom, is derived our bale, of the same import, and balg, a man of letters.

Moreover, we may refer to the worship paid by those tribes to Sol or Beal, the above mentioned names of Siol m Bolga, and Slioght m Bealidh; for in the Phœnician tongue, sil means a cymbal or timbrel, and shiol, fire. The Gallionii or Gallænii, or clan Gallion, a tribe of the Fir-Belgæ or Bolgæ, who settled in Ireland, are supposed to have taken

\* Humanis sacrificiis *priùs* cultus, *postea* belluinis.—The Spaniards would seem to have reversed the case in their worship of Mars, for Strabo tells us, that “*Omnes, qui in montibus degunt..... Marti caprum immolant, prætereaque captivos et equos.*”

their name from Gallena, a city of the Attrebati, who bordered upon the Belgæ in Britain. From them Lagenia,\* which was formerly considered the fifth province of Ireland, was called Coiged Galian. It is to me, too, as clear as conviction can make it, that they themselves were so designated, from the Phœnician name gallein, which means, departing or transported to another country, more properly applied to voluntary emigrants. Unless, perhaps, the name may have been derived from their idolatrous ritual ; for the Phœnicians used to give the name of gaelin, to heaps of stones huddled up together, on which they sacrificed their victims. From hence numberless Spanish towns, such as Galinda, Galindo, Galinday, Galindush, Galinsoga, Gallinar, Galliner, Gallinera, &c. &c. would appear to have been denominated.

We would appear, also, to have amongst us some vestiges of the clan Gallion or Gallionii, in Gallian, the name of that tract of country encompassing the greatest part of Kildare, Carlow, and the Queen's counties ; in Gallen, the name of a barony in the

\* In *Lageniâ* statuit *Regis* et *Reginæ* comitatus Thomas Ratcliffe, Sussexiæ comes, Iberniæ prorex, anno 1556, regnibus Philippo et Mariæ. Indeque capitale *Regis* comitatus oppidum *Phillippi Burgus*; *Reginæ* verò comitatus *Mariæ Burgus* vocantur. *Wicklow* in *Lageniâ*, patrum memoriâ comitatus jus induit. (V. O'Flahert. loc. laud. p. 27. *Burg Ibern. Dominic.*)

county Mayo : in Gallen Hills, the name of a town in the county Tyrone ; in Gallion Point, the southern point of the harbor of Castle-haven, in the county Cork.

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## CHAP. XXIII.

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*The People called Miledh, supposed to have been Milesians—The Milesians, fable of the Spanish prince—Miledh and Milesians why so called—Miletum a colony of the Phœnicians—Cities built by the Milesians—Vestiges of the Miled still in this Country.*

The people called Miledh, and so frequently alluded to in the ancient poetry of Ireland, are supposed by the more modern antiquarians to have belonged to the Milesians. These latter again, it is believed, were the posterity of the Carthagénians, who sailed from Spain, under the conduct, say they, of Heber\* and Heremon, the two sons of Milesius, the

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\* Heber, after this first advantage, having refreshed his troops, advanced into the country to make further discoveries, in hopes of meeting some of the colony, that were scattered by the storm some time before, and after a long and fatiguing march, arrived at Invear-Colpa, where he found Heremon with

king of Spain, and settled in Ireland with a host of followers. In the poetical histories of the Druids, we have it upon record that this island was inhabited by the Miledh Slioght Fene, and the Miledh Espaine ; which first names have been interpreted to us by later times, as equivalent to Milesius the Phœnician. The learned of our day, however, think that Miledh is a perverted abbreviation from M Bealedh, meaning the worshippers of Beal, and figuratively, the noble Druids, Fene, too, they say, means wise, so that Miledh Fene, to them, would represent the wise and

his division, by whom he was informed of the disasters that had befallen his brothers Aireagh and Colpa, who had perished on that coast. The brothers now uniting their forces, formed their plans of operation for a campaign. They determined to go in quest of the enemy, who, according to the reports of their scouts, was not far off. They began their march, and after a few days came up with the three princes of the Tuatha de Danains, in the plains of Tailton, with a formidable army ready to meet them. The action began, and this battle, which was to decide the fate of both parties was for a long time doubtful, the troops on both sides making extraordinary efforts ; the latter to defend their patrimony against the invaders, who wished to wrest it from them ; the former, less to revenge the death of their countryman, than to obtain the possession of an island which had been destined for them, according to the prophecy of the druids. At length the three princes of the Tuatha de Danains, together with their principal officers, having fallen, the army was put into disorder, and the rout became so general, that more were killed in the pursuit than on the field of battle. That day, so fatal to the Tuatha de Danains, decided the empire of the island in favour of the Milesians.—*Mac Geoghegan.*

noble Druids, and Miledh Slioght Fene, a wise and a generous offspring. In like manner would some writers make Miledh Easpainne, the son of Golam, under whose guidance and auspices the Iberi established themselves in the south of Ireland, to be equal in import with Milesius the Spaniard ; though others asserting that easpainne, espaine, or hespin, stood in the old Celtic for a bare, arid, and barren country, understood by the words, miledh es painne mac golam, noble, from the barren mountany country of Cael.

But it being an acknowledged fact that the Miledh, or Milesians, whichever you choose to call them, were a Phœnician race, who put into this country from the coast of Spain, I, for one, would derive their name, not from Milesius king of Spain—who has no existence in the records of that kingdom other than what the fictions of the poets invest him with—but from some one of the Phœnicians who had sailed over into Spain from Miletum, which was one of their very earliest colonies.\* The Phœnicians, we know,

\* Greek history informs us that Miletum in Ionia was first colonised by Phœnicians from Crete—that this colony was attacked by the Persians and transplanted into Persia—that the Phœnicians and Milesians joined with the Persians against the Ionians, at the battle of Mycale, and that they were made slaves by the Persians, but kindly treated by Alexander—and in the time of Psammiticus a colony of Milesians settled in Greece. The Sacæ joined the Persians at the battle of

after their taking possession of Miletum, disseminated themselves in tribes in every direction. These are the Milesians who pursued the Thessalonians from Caria, and who took up their residence, in the first instance, on the coast of Anatolia. To them is attributed the origin of the cities of Trebezon,\* Heraclæa, or Penderaclea,† Sinope,‡ &c. After the shipwreck of Pylades and Orestes, near the temple of Diana at Taurus, the Milesians visited the Crimæa, and laid the foundations of the cities of Theodosia or Kafa,§ Chersonesus, and Oliera on the Dnieper. They also, besides other cities, built that of Odessus, or Barna, on the western shore of the black sea. But their principal one seems to have been Appollonia, or Sizeapolis,|| which was exceedingly fortified, and con-

Marathon, and broke the centre of the Athenians. The Liber Lucanes, an ancient Irish MS., informs us that one colony of the Milesians arrived in Ireland in the last year of Camboath (Cambyses) son of Ciras (Cyrus).—It then describes the divisions of Alexander's empire among his generals, and says, another colony arrived in Ireland in that year wherein Alexander defeated Daire, i. e. Darius.—*Vallancey.*

\* *Trebezon à thrap eshan*, fumus ex igne procedens ante idolum. *Heraclea*, Herculi dicata.

+ *Penderaclea*, à *peneh*, facies. Est facies seu simulachrum *Herculis*.

† *Sinope à zinip*, thiara, vitta, insigne capitis ornamentum.

§ *Kafa*, à *Kafaz*, saltavit, saliit; vel à *Cafa*, incurvavit, inclinavit, flexit corpus, genua, quod prosternentes se faciunt: utrumque denotat cultum idololatricum.

|| *Sizeopolis à Phœn. ziz*, frons arboris, arbor: plur. *zizin*:

structed partly in the peninsula and partly in the little island of Pontus, where the celebrated statue of Apollo—which Lucullus afterwards brought to Rome—was worshipped with all solemnity. Pieces of money, stamped at Appollonia by the Milesians, bore the impression of Apollo's head, with this motto, “Dorionos,”\* that is, the bountiful.

Miledh, therefore, is not the name of a particular race, but of the city of Miletum; nor is Milesian a proper or individual name, but a gentile or national one. For the Milesii were the inhabitants of Miletum, and any thing appertaining or belonging thereto was called Milesian. Thus we read of Thales the Milesian; Anaximander, Anaximenes, Hecateus, the Milesians; so also we find Milesiourgos to signify any thing done by Milesian art—as Milesian tapestry—Milesian wool, which was celebrated all over the world.

But the name of the city of Miletum itself would appear to have been given it by the Phœnicians, from milet to escape or be liberated, which accords with the history of the first tribes of the Caananites, who had fled before the face of Joshua and the Isra-

quasi disceres, urbs in arboreto vel nemore: vel à *ziz*, flos: urbs florida. *Odesus* à *Odesa*, fructus. *Barna* à *barin*, advena, peregrinus.

\* John Edward Alexander's *Travels to the seat of War in the East, through Russia and the Crimea*, T. I. p. 293.

elites. We should observe, also, that Miletum was otherwise called Anactoria, from Anach, a descendant of Anak, of whom many of the Phœnicians used to boast as the founder of their family.

Ireland would seem to retain still some traces of the name Miledh in that of Malahide, a town in the barony of Coolock, in the county Dublin, just beside a fort called the court of Malahide, and in that of Malahidert, a village in the same county, &c.

Let us now pass over to other names connected with this. Espaine, Hespin, or Spania, is a word not of Celtic but of Hebraic and Syriac extraction, being derived from Span, or Sapan, a rabbit. Hence the name of Spania as abounding in them; and this is the epithet by which Catullus distinguished that part of Spain at present called Celtiberia.\* But the Phœnicians very deservedly extended the name to the country at large, seeing the multitude of those

\* We have the greatest authority from the ancient chronicles of Ireland to believe that there was a strict friendship and correspondence by navigation and traffic between the Spaniards and Irish, from the time that Eochard the son of Eire, the last king of the Firbolgs in Ireland, was married to Tailte, the daughter of Maghmore, king of Spain, so that the people of the two nations were well acquainted with one another long before Brah, the son of Breagar, was born. And this account is sufficient to destroy the credit of that idle fancy that Ith and the family of Briogan first discovered the country of Ireland, with an optical instrument, from the top of the tower of Brigantia. *Keating.*

animals so overwhelmingly immense that they seemed to venture even to dispute its possession with man himself; nor did trees, roots, plants, and vegetables alone give way, before their dense and desolating myriads, but the castellated dome was not safe from their attack, and whole towns have been overturned by their undermining. Most ancient writers, therefore, impressed with this fact, treat of the rabbit as if it were an animal peculiar to Spain. Hence we may see how little weight is to be attached to the reveries of those who maintain that, as Lusitania was so named from lusus, play, so was Spain from Pan the Arcadian, one of Bacchus's associates. For Hispania, the Latin for Spain, some of the ancients wrote Espaine, and now frequently Spania, which Vossius and Bochart confirm by the testimony of Paul the apostle, Theophilus, Eusebius, Epiphanius, and others. Nay more, Eulogius, has in more places than one, written Ecclesia Spaniæ, (that is the church of Spain) which Ambrosius Morus erroneously and unjustifiably transcribed into Ecclesia Hispaniæ. Hence the color black is called spanus by Nonus, and Spanicum argentum, for Hispanicum, (that is Spanish silver) occurs in Athanasius Bibliotheca, in his life of the Pontiffs. Sliog, as we have said, is a Phœnician name, indicating a certain species of superstition.

It remains that we say something about Fene, or Feine, Fane, Fine, or Fion, an ancient Irish clan,

of whom frequent mention occurs in the ancient chronicles and ballads of this island. Some would look for the etymology of these names in the Irish fine, which signifies a tribe or nation ; others in feine, the celebrated ancient militia of our country ; others lastly, would expect to find it in feine, a steward or husbandman. There are those too to whom those words denote a standard, or ensign, or whatever is erected in an elevated and conspicuous position ; and, when connected with sacred matters, the officiating high priest or sacrificer ; a learned man ; a Druidical temple ; as the Romans gave the name of fana to the shrines wherein they worshipped their idols.

They, however, come nearer to the truth who conceive that by these words is indicated some one of the ancient colonies of the Phœnicians, who settled in Ireland. For it is an admitted and established opinion, that the Phœnician name was invented by the Greek in imitation of the Hebrew form of expression, phene-anak, that is, the sons of Anak, or Anaceans. Anak, as we have said, was a giant, and the son of Arba, whence comes Anakim, in the plural, giants ; and being the founder of that race, the Greeks thought that the inhabitants of all Syria had derived their origin from him. Indeed, it were more correct to say Bene-anak, but the Greek always soften the Hebrew letter B (beth) in this manner, as we find Josephus writing sopho instead of soba, a region of Syria. It is no wonder, therefore, that

Bene-anak, Phœnices, and Punici, or Pœni, should all stand for the same thing, the Phœnicians. In former times Beanak, or Phianak, was used as an abbreviation for Ben anak, and from the name thus abbreviated, the African Phœnicians\* were called Pœni, and those of Iberia, Fene, retaining in either case only the first member of the name, Fene-anak.

But that the Phœnicians affected the name of Bene-Anak, or sons of the Anaceans, and would have them themselves so designated, you may infer from the fact of their calling the city of Carthage, built by them, Chadre Anak, that is the seat of the Anacæans, as you may see in the Pænulus of Plautus ;

\* It appears, that like some of the rest of the Pagan Africans, they worship a being, who, according to their imaginations, can neither do them any good nor any evil. And which is still more remarkable, they worship another being inferior to this, whom they believe can do them much injury, unless his anger is appeased. This being they imagine frequently appears to them under the most tremendous form, somewhat resembling the ancient satyrs of the Greeks; and when they are asked how they can believe in such absurdities, so inconsistent with the divine attributes; their answer is to the following import : “ We follow the traditions of our ancestors, whose first parents having sinned against the grand captain, they fell into such a neglect of his worship, that they knew nothing of him, nor how to make their addresses to him.” This may serve to shew, that however ignorant they may be in other respects, yet in this dark tradition they have some faint notion of the fall of man, which indeed is acknowledged by all the world, except some letter learned men among ourselves.

and, as we have observed in a preceding part of this chapter, their calling Miletum, a colony of theirs, Anactoria, from Anacte, that is, a descendant of the great Anak. For, although, but few of the Phœnicians had really owed their origin to the family of the Anaceans—as Bochart has before observed—yet the celebrity of the race had charms for many to make them wish and lay claim to it as their parent stock. Besides, in all nations, it is handed down as a presumptive usage, that they select their name from the *elite* of their nobility; and amongst the Canaanites no family could compete with this either, in personal valor or the collateral influence of a splendid name. They were superhuman in strength, and so gigantic in stature that, compared to them, the Israelites appeared like so many locusts.\*

\* Pepin the Short, perceiving himself the object of contempt amongst a particular set of his courtiers, who on account of his figure, which was both thick and low, entertained but a mean idea of his personal abilities, invited them, by way of amusement, to see a fair battle between a bull and a lion. As soon as he observed that the latter had got the mastery over the former, and was ready to devour him, “Now, gentlemen,” says he, “who amongst you all has courage enough to interpose between these bloody combatants? Who of you all dare rescue the bull, and kill the lion?” Not one of the numerous spectators would venture to undertake so dangerous an enterprise; whereupon the king instantly leaped into the arena, drew his sabre, and at one blow severed the lion’s head from his shoulders. Returning without the least emotion or concern to

## CHAP. XXIV.

*The Clan Cuilean, a people of Ireland, where settled—Called also Hy-namor—Etymology of these names—The Deasii in what part of Ireland they settled—Their leader—Whence named—The Dareni, inhabitants of Voluntia—City of Derry, why so called—Whether the Dareani derive their name from the Greeks or the Phœnicians—The Gadeliani, whether from Gadela—Whether it be a Phœnician name.*

To the list of the ancient inhabitants of this country we are to add the name also of the people called Clan Cuilean, who resided in a part of the county Clare, on the banks of the river Shannon, comprising all that tract formerly known by the name of Thomond. Clain, in Irish,\* signifying sprung from or

his seat, he gave those who had entertained but a mean opinion of him, to understand, in a jocular way, that though David was low in stature, yet he demolished the great Goliah; and that though Alexander was but a little man, he performed more heroic actions than all his tallest officers and commanders put together.

\* What Erin calls in her sublime  
Old Erse or Irish, or it may be Punic;—  
(The Antiquarians who can settle time,  
Which settles all things, Roman, Greek or Runic,

genitive, the name of this people is generally rendered the growth or harvest of wheat near the water. They were also called *Hy na mor*, which sounds to the natives as the maritime region. But, in my opinion, *clan cuilean*, is a name compounded of the Phœnician words, *clain culain*, that is, the summoned together from different or mixed nations, intimating their composition to be diversified and motley. Or, may be, of *Clanu Culain*, that is, the summoned Babylonians, for the Chaldeans, who had accompanied the Isaraelites on their return into Syria from their captivity, attached themselves afterwards to the Phœnicians in their maritime expeditions, as well as in transplanting their colonies ; and, in the Chaldee language, *Clanu* and *Calnah* meant Babylon. *Hy na mor*, also, is a Phœnician name from, *inamor*, a variegated or party-coloured people in a sea-girt province.

The Deassii, the Decies, formerly Deassis, an ancient people of Ireland inhabited the southern section of the county Meath, and the northern bank of the rivers Liffey and Rye, which whole line of country was very appropriately designated by the name

Swear that Pat's language sprung from the same clime  
With Hannibal, and wears the Tyrian tunic  
Of Dido's alphabet ; and this is rational  
As any other notion, and not national :)—

*Byron.*

of Ean, or Magh Ean, that is, the region of waters. Their leader is supposed to have been named Mag-ean, or Ean-gus, afterwards abridged to Ængus, which is usually interpreted prince of the region of Ean. A tribe of this nation was afterwards transported to the county Waterford. This region is at present divided into two baronies, namely, *Decies within Drum*, bounded on the east and south by the Atlantic ocean, and on the west by the black water ; whilst, *Decies without Drum*, bounds it on the north, and is itself the other part of this tract.

The name of Deassies, or Deassii, is supposed to be derived from the Irish word deas, southern, and to indicate a southern people. This is not improbable. I would venture to guess, however, that they were a Phœnician tribe, so called from deassin, or deassain, or rather deazzin, that is, exulting ; from duaz, which means, he exulted with joy, to which daizz, joy, corresponds ; and there is no one who is not aware of the dancing and rioting of idolators during their sacrificial feasts.\* The barony of

\* Although it is difficult to discover any relation between dancing and religion, yet among the Pagans it constantly made a part of their worship of the gods. It was usual to dance round the altars and statues ; and there was at Rome, an order of priests, called the *Salii* ; they were dedicated to the service of Mars, and they danced on particular days, through the streets, in honour of their god, and had their name from that very ceremony. Indeed, religious dancing was so much the

Deece, in the county Meath, which Seward tells us was formerly called Decies, or Desies, as well as another barony of the same name, Decies, or Desies, in the county Waterford, are vestiges in this country of the once existence there of the Deessii. In Spain too, the Phœnicians would seem to have had a tribe of this name, I mean the inhabitants of the old Cantabrian city of Decium, which is surrounded by the river Aturia.

Baxter is of opinion that the Dareni, or Darnii,

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taste of the Pagans, that the poets made the gods dance along with the graces, the muses, and virtues. When the Jews kept the feast of the golden calf, they sat down to eat and to drink, and rose up to play, which means to dance, and undoubtedly, they learned this in Egygt. *Arnobius*, an ancient Christian writer, asked the Pagans, if their Gods were pleased with the tinkling of brass, and rattling of cymbals, or with the sound of drums and musical instruments. The idolators in other parts of the world, even to this day, have the same esteem for this custom, and the greatest part of the worship they pay to their deities consists in dancing. On the whole it appears, that dancing was first practised by the heathens in their temples, as a part of their religious worship, to point out their gratitude to their gods, either for general, or particular favors; nor have the Christians been altogether free from this custom. The Christians of St. Thomas, dance in honor of that saint, before which they cross themselves, and sing a hymn. The men dance in one apartment, and the women in another, but both observe the greatest decency. At present, however, there are but few Roman Catholics who pay much regard to this ceremony, and in all probability it will soon fall into disrespect and cease to be practised.—*Hurd.*

the ancient inhabitants of Voluntia, mentioned by Ptolemy, gave its name to the city of Derry ; as also to Dairmach, which is interpreted the oaken city, called also Armach, that is, the lofty city, now Armagh. He furthermore thinks that they themselves were so designated, as if descendants of the oak, seeing that Ptolemy names them Darinoi, or Darnii, for dar, in the British, is an oak ; and eni, or geni, to be born. But I submit it to the learned to determine whether it be not from the Phœnician darin, meaning foreigners, soujourners ; or darin, villas, habitations. From the Dareni, or Darnii, I should imagine that the island of Darinis, in the Black-water, in the mouth of the bay of Youghal, in the county Cork, took its name. After the introduction of Christianity, this was called Molana, from St. Molanfid, who founded a convent therein, in the sixth century. You will pronounce the same judgment on another island of the same name, near the city of Wexford, where St. Nemham erected a monastery, in the middle of the seventh century.

Spain has an old town called Dapnius, on the banks of the river Muga, in the country of the Ilergetes, whose inhabitants, like the Irish, are named Darnii, in the ancient chronicles of the kingdom.

The Gadeliani, an old Irish tribe, are commonly supposed to have derived their name from Gadelas, an ancient progenitor of the Milesians. Whether this Gadelas be a character of the real history of this

country, or only like Milesius, the reputed prince of Spain, an imaginary fiction for the songs of the poets, I leave to the decision of more competent judges. I cannot, however, but express my perfect disregard to what Geraldus tells us of the Irish being called Gaidheli from some grandson of Phenius, who was distinguished as a linguist. My dissent from his opinion I choose to couch in this strong phrase, notwithstanding his being backed therein by Nennius, Malmura, Eochodius, and other writers of the ninth century, and countenanced by the approbation of the more modern O'Connor.

But what if Gadelas, or Gadhelus was some conspicuous and honorable individual, belonging to some tribe of the Phoenicians,\* whose descendants were after him called Gadeliani ? For gadel, in their language means, great, illustrious ; and gadelin, eminent, superior men. Hence, also, the inhabitants of two ancient cities, but now only petty towns, of the

\* In fine, there are no names or dogmata of the Phœnicians recorded by either Greek or Latin authors that are not to be found or explained in the ancient Irish, a strong collateral proof that the Phœnicians of the old Greeks were not Canaanites or Tyrians, but that mixed body of Persians, that is, Scythians, Medes, &c. whom Sallust informs you, from the best authority, the Punic annals, composed the Gætulians and Numidians of Africa, the first settlement of the Phœnicians in that country ; and the same people that Varro, Pliny, and Justin bring from thence to Spain, conformable to the ancient history of Ireland.—*Vallancey.*

name of Gadella, in the district of the Astures and Edetani, in Spain, were called Gadelin, or Godeliani; for I am satisfied that those cities had obtained this name as expressive of their magnitude and their magnificence.

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## CHAP. XXV.

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*The Degades, settlers in Ireland—In what part—Whether a body of fishermen—The Tuat de Doinan arrive in this country—Whence come—Whether a tribe of the Caledonians—Why called Ulleigh—Origin of their name—The Caledonians of Brigantine origin—The Irish Cangani, why so called.*

The Degades, an ancient people of Ireland, are supposed by some to have been a colony of the Leinster\* Scoti, who settled in the western quarter of the county Kerry, some years before the advent of Christ. The name is supposed to have been made up of the Irish words, de ga deas, implying a situa-

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\* Leighan, an axe or spear, it being with such weapons the Leinster people fought.—The country was thence called Leinster, from leighan, as above, and ter, a territory.

tion at the south of the sea. To me, however, it seems to express a colony of Phœnician fishermen ; for degah, in that language, is fish, collectively ; deg, to fish ; dughioth, fishing cots or wherries made of rushes ; deg, a fisherman, and adesa, profit, emolument ; so that Degades would appear a name abbreviated for deg-adesa, or expressive of fishermen who acquired their support from the profits of that pursuit.

The Tuatha de Danaan,\* or Danans, usually ren-

† In my work upon the “Round Towers,” it is proved to a demonstration, that these (who by the way had nothing to do with Britain) were the REAL AUTHORS of Ireland’s ancient celebrity. They arrived here about 1200 years before Christ, under the conduct of three brothers, Brien, Juchorba, and Juchor, and immediately gave battle to the Firbolgs, commanded by Eogha their king, at Moyturey near lake Masg, in the territory of Partrigia otherwise Partry, in the county of Mayo. The latter lost in one day the battle and possession of the island, and were so reduced as to seek an asylum in the islands of the north. Nuagha, the Tuatha Danaan general, having lost a hand in the action, had one made of silver, whence he attained the name of Airgiodlamb, which signifies silver hand. This narrative had been long supposed a *day dream* of fiction, which *legendary chroniclers* had of old trumped up. The hour, however, has arrived for the *restoration* of truth ; and I rejoice that I am the *first person* to announce to my countrymen that *this relic, or silver hand, is still extant*. It was exhibited to the “Society of Antiquaries,” a short time ago, who, *of course*, knew nothing about it. The moment I saw it I exulted in the *confirmation* of our ancient history ; and did not hesitate, at once, intimating to the Gentleman who had the kindness to gain me

dered the *northern race*, were an ancient colony in this country, situated behind the Fir-Bolgœ ; they are supposed to have originated from Britain, and to have been a tribe of the Caledonians, who emigrated over from Mull-Galloway, or Cantire, full an hundred years before the Christian æra. The old Irish poets seem to know nothing of the chieftains of the first colony of the Caledonians, or **Danani** as they call them ; but they are diffuse on the subject of their arrival, which happened only a few years before the birth of Christ. These were accustomed to style themselves **Ulleigh**, which some would interpret as worshippers of the sun, for in the Celtic dialect, ull is the same as sol, or beal, which is the sun. Accordingly, their country was called **Ulladh** or **Ullin**, and these names still represent to the native, the province of Ulster. All that tract of country also, immediately encompassing the present county of Down was called **Ulla** in former times. Other relics of this name may be traced in **Ullard**, a village in the barony of Gowran county of Kilkenny ; and in **Ulloe**, a little town in the barony of Coonagh, in the county Limerick.

access to their museum, that it was the *long missing arm* of **Nuagha Airgiodlamh**. I now give the inscription, which is in *old Irish characters*, for which I am indebted to the gentleman above alluded to, whose name—**T. Crofton Croker**—perhaps, I may be pardoned if I publish.



Inscription upon the stem of Maugha Stgiodlamh.

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But as some will have Ulleigh and Ulladh to be Celtic names borrowed from their custom of worshiping the sun, so, perhaps, the name Tuath de Doinan may have originated from the form of that worship, which we know the Phœnicians offered to their idols, prostrate and silent before their banquets. For tuath donian, in that language, means those who meditate in silence and fasting. Nor yet would I reject the conjecture, nor deny the fact, of tuath being an Irish geographical term signifying the due north.

The Caledonians were so named from Caledonia, at this day called Scotland, after the Scoto Brigantine Irish, and formerly Valentia by the Romans, after the name of their emperor Valentinian. They were of Brigantine extraction, and their constant allies, or rather vassals, in their several wars. The name of Caledonian is supposed to have been derived from the woods which they inhabited, being called in the British, Kelydhon, or Colydhon, and the woods themselves, coit kelydhon. Nor, indeed, were the foreign Brigantines called Keloi on any other account than that of their living in the woods, as the ancients generally did, nor were the Caletes, a people of the Atrebates, so denominated for any other reason.

In the Scoto-brigantine dialect of the present day, coil, means a wood. In the Greek too, kalón, means the same, as did, cala, in the ancient Roman; whence

are derived caliga, a wooden shoe; and calones, hewers of timber.

I suspect, however, that the Caledonians were Phœnicians, who were expert in astrology; or, perhaps, Chaldeans, associates of the Phœnicians; for Chaledain, or Chaldein signifies both, and that, therefore, Caledonia was named after them, and not vice versa.

The Cngaanii, or Gangani, an ancient people of Ireland, mentioned by Ptolemy, were settled in the western section of the county Clare, in what is at present called the barony of Burrin, on the south of the bay of Galway. Baxter takes them to be descendants of the Ceangi, or shepherds of the Dam-nii, who dwelt in a district called, from the summer exposure, and the habitual recumbency of shepherds, Somersæten, or, æstival sitters. Tacitus calls them Cangi. But as from the singular, cang, is formed the Latin ceangus, so from the plural ceangon, do they also form, canganus. Many persons believe that every individual state had its own Ceangi, who were a colony of minors, or of youthful shepherds, passing their lives in mountains, in villages, in marshes, or in fens, as suited the interests of their pastoral occupation. Of these, Trogus Justinus says, “they transfer their flocks now to summer, now to winter lawns. As formerly, the ancient Romans had amongst the Calabrians and Lucanians, so now have the Spaniards

also amongst the Cantabrians and other states, distinct pastures for their flocks, as well in summer as in winter.” The advocates of this opinion derive the word ceangus from the British ceang, or cang, a branch, in the same manner, and with the same figurative licence, as “youths” in Greek are styled “branches of Mars.” Others think it compounded of cean gan, and interpret it, the external promontory. Whence Canganii, to them, will express a people residing beside such promontory; as Burrin, or Bhurrin, the ancient seat of those Canganii, means an external region. There are those who flatter themselves that they have discovered the etymology of this name in the Hebrew chanoc, or chanic, vernal; and, finally, others who think them called Ceangi, from the god Ceangus, the tutelary genius of the Cumbri. In a matter so perplexed, and as yet so undecided, I would venture to guess that the Canganii, or Cangani, were a people of the Cantabrians in Hespania Tarraconensis, who were a colony of the Massagetae, or else a tribe of Phœnician agriculturists,\* and that their name is composed of the words can-gannin, a society of gardeners, from gan, a garden, applicable as well to trees as to herbs;

\* *Omnium rerum ex quibus aliquid acquaintur, nihil est agriculturâ melius, nihil uberius, nihil dulcior, nihil homine libero dignius.* — *Cicero-de-Offic.* 1, c. 42.

or from gan-ganin, the Gangani, who excelled in that department.\*

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\* But they say, that the *modern* critics have despised and rejected those chimeras of antiquity to which the Scoto-Mile-sians aspire, as well as the authorities they produce to support them. It is evident that those critics should not be believed in respect to the monuments of that people: they were unacquainted with the *language* in which they were written; it was *altogether impossible* for them to know it. There are but few even among the natives capable of decyphering their ancient writings: it is by a particular study only, of the abbreviations, punctuations, and of the ancient characters of that language, and the Oghum, that they can attain to it. The old Scotic language, which was spoken two (or rather three) thousand years ago, and which is made use of in their monuments, was entirely different from what is now, and has been spoken, within the last few centuries; and has become a jargon by the adoption of many Latin, English, and French words. Are these not difficulties, which are impossible for a stranger to surmount, who attempts to write the history of that country? If the primitive Irish language be scarcely known by the bulk of the nation itself, what knowledge can an Englishman have of it?—

*Mac Geoghegan.*

Yet for the antiquities of the written chronicles of Ireland, give me leave to say something, not to justifie them, but to shew that some of them might say truth. For where you say the Irish have alwayes bin without letters, you are therein much deceived; for it is certaine, that Ireland hath had the use of letters very anciently, and long before England.—

*Spenser.*



CHAP. XXVI.

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*The Aremorici, what nation they were—Whether the Alobrites—Where they settled—Whether Aramœans or Phœnicians—The Alobrites and Morini, why so called—The Aradii, inhabitants of the island of Arad—Skilled in naval matters—Allies of the Phœnicians—Colonies of them in Spain and Ireland—The Armeri called Cardanum by the Phœnicians—Vestiges of their residence in Ireland as well as Spain.*

The Aremorici, in Irish, Armhorac, or Armhorraice, are supposed to have been transmarine Britons, namely, the ancient Belgæ, that is the Alobrites, or remains of Belgic Britannia, who were driven out by the Franks, or Sicambri, into Celtic Gaul. They are generally considered as refugees of the Belgæ, who settled in the British islands, having come thither at the season of the Saxon war. The Aremorican tract, or line of country they inhabited, is by some writers accounted the Saxon shore of the Gauls, otherwise called Celtic Gaul, Neustria, and Britannia in the Marshes; Cæsar, however, and Pliny call it, Aquitania of the Vascons.

Baxter thinks that they were called Aremorici, from armor, or arvor, a shore; as the Morini, who were the Vallonic Flandri, were called, he says, from the Celtic words, mor-eni, as if, marigenæ, or sea-born. With all respect, however, to so high an authority, I would venture to guess that this was one of the Phœnician tribes who arrived in this island, and passed over from it afterwards into Belgium and Gaul. From them it is probable that the ancient city of Ardmore, in the barony of Decies, county Waterford, hath derived its name; as also the promontory of Ardmore on the east of the Youghal harbor; and Armoy, a town of the barony of Carey, in the county Antrim: just as the Phœnicians who inhabited the district of Aram in Asia Major were indiscriminately called Aramæans, Syrians, and Phœnicians, and, by a junction of the two last, Syro-Phœnicians. Whence in the Syriac version of the Bible, the Syro-Phœnician woman, mentioned in the seventh chapter, and twenty-sixth verse of St. Mark, is said to have been “from Phœnicia of Syria.” And Josephus declares that the Aramæans were called Syrians by the Greeks. Strabo also asserts that some take the Syrians for the Arimi, whom they now call Arami.

The Irish name Armorhac, therefore, would appear to consist of the Phœnician words Arami-arac, that is, a people, or nation, from the district of Aram, namely, from Shur, that is Syria, or Phœnicia.

For, *arac*, means a state, or nation, and *Arami* an Aramœan, or Syrian, a native of Phœnicia; it likewise signifies an idolator; for the first worshippers of idols recorded in the sacred Scriptures were, as we have above observed, Syrians.

*Alobirth* seems an Irish name, signifying a portion of an ancient stock or tribe; for, all, in Irish, means extraction, or lineage; *allod*, antiquity; and *brith*, a part or fraction of any thing. This I conceive more rational, than to say that they had been called *Alobrites* as equivalent to *Galo-Britones*, which is Baxter's opinion. Nor is it more unlikely if we would suppose it a Phœnician name denoting a tribe who had concluded a treaty by the obligation of an oath; for, *alah*, in that language, is an oath and, *brith*, a league or compact, any thing about which many deliberate and ultimately agree.

What if we should consider this *Alobirth* to be an abridgement from *Baalberith*,\* or *berith*, that is, the

\* *Baal-Berith*, or lord of the covenant, was an idol worshipped by the Sechemite, and many of the idolatrous Israelites erected altars to him. To him human sacrifices were offered; and it was common to appeal to him as a witness and judge in all matters of controversy; and, especially, when promises, covenants, engagements, or treaties of peace were entered into. In the most early ages of the world, the Pagans made their altars of earth or turf, and they were, for the most part, in groves or on hills, and besides offering up sacrifices to the gods, they were used for several other purposes. All alliances with foreign princes were ratified on the altars, that

Lord of the Compact ; namely, the idol with whom the children of Israel had concluded a treaty, after the manner of the Phœnicians, and in whose honor the Phœnicians had erected a temple in Gebal, a mountain and city at the foot of Mount Libanus, whence the circumjacent country hath obtained the name of Gebalene. This temple was restored in the time of Alexander the Great, and consecrated, by some despicable enthusiasts of the Pagan priesthood, “To Olympian Jove, the patron of hospitality.” For few things are better known than that the Alobrites, as well as the other nations of Gaul, of Belgæ, and of Britannia, had embraced the idolatry and the rites of the Phœnicians.

It is very probable, also, that the Mòrini were those whom the ancient Irish called Morintinneach, high-spirited ; or the Phœnicians, Marin, lords, or Morin, teachers. Unless, perhaps, they may have been inhabitants of the land of Jerusalem, and so denominated from Mount Moriah, which is situated

the gods might be witness of the faithful performance of them ; of this we have many instances both in ancient history and poetry. Thus, Hamilcar made his son Hannibal lay his hand on the altar, and swear he would never make peace with the Romans ; and thus a poet says :—

“ I touch the sacred altars, touch the flames,  
And all those pow’rs attest, and all their names :  
Whatever chance befal on either side,  
No term of time this union shall divide.”

by the side of Mount Sion. We have already hinted, above, that the Phœnicians, like the other nations of antiquity, made it an established rule, that whenever they emigrated into foreign countries they should, through national affection, and a wish to perpetuate the remembrance of the present stock, transfer to their tribes and families the names of the cities or provinces, mountains or rivers, that were associated with their childhood; a fact which we could prove by innumerable examples in the conduct, as well of the Phœnicians themselves, as of the Celts, the Greeks, nay, of the Romans and the Arabians in Spain, and recently in the conduct of the Spaniards themselves, in North and South America.

But it may suffice to adduce the instance of the Aradii, ancient inhabitants of Ireland, who made several voyages and maritime excursions, in company with the Phœnicians. These were originally inhabitants of the island of Arad, on the coast of Phenice, at the mouth of the river Eleutherus, and with part of the adjoining continent, such as Anteradus, Marathus, Laodicea, the principal city of the island, and which bore the same name, Strabo says had been built by some Sydonian exiles, and that the Aradians contributed much to the advancement of naval science. We must not wonder, therefore, when, on allusion to this, we read in Ezekiel's prophecy, that *rowers* from Arad and Sidon had held

possession of Tyre; nor when, in a subsequent verse of the same chapter, we find that, in the vigor of their bravery, they with all their forces had mounted upon its walls, and nobly fought in its defence. And not only Tyre but Tripolis, the most illustrious city of Phenice, consisted, as Pliny tells us, partly of Aradians, and partly of Tyrians and Sidonians.

That from this island the Aradians, in conjunction with the Phœnicians, had sailed over into Spain, and there built the town of Arades amongst the Astures, Aradilli amongst the Vaccei, and Aradueniga amongst the Carpetani, all called after their own name, is to me certain as demonstration can make it. Ardisa also, formerly a city, now a small town of Celtiberia; Ardisalsdo and Ardisana, villages in the country of the Astures; Ardaiz, amongst the Cantabrians, and others of that kind in various quarters of Spain, seem to me indisputably as colonies of the Aradians. It is the opinion of a certain very learned person, that the river of Araduey also, amongst the Palentines, was called after them; although others think the name derived from the Greek, ardeuo, to moisten.

Again, that from Spain, still in company with the Phœnicians, the Aradians had shifted across to our coast, and there established a permanent colony, we may be assured, I think, from the names of the old districts of Ard and Arad Cliach, which comprise a

great part of the county Tipperary ; as well as of the tract of Ardes in the county Down ; and the citadel of Ardea in the county Kerry.\* I pass over the names of other towns, beginning, like the Spanish, from the word Ard, and still used popularly and vernacularly as their current designations in the Irish geography.

That a tribe of the Armenians, also, along with the Phœnicians, had arrived in this country, may be inferred from the names of Cany Rock, a town on the sea coast of the barony of Balruddery, in the county Dublin ; of Knordoe, a town in the county Galway ; of Cahirdonel, a village in the county Kerry, where are to be seen the ruins of an old circular fortress, almost impregnably fortified, and con-

\* In the name of this county we discover the commercial nation by whom it was first inhabited ; for Cearagh, its Irish name, is derived from cear, a merchant ; whence comes, ciaranban, a company of merchants, equivalent to the eastern, caravan, of the same signification.

“ O, native, (Kerry!) O, my mother isle !  
 How shouldst thou prove aught else but dear and holy  
 To me, who from thy lakes and mountain-hills,  
 Thy clouds, thy quiet dales, thy rocks and seas,  
 Have drunk in all my intellectual life,  
 All sweet sensations, all ennobling thoughts,  
 All adoration of the God in nature,  
 All lovely and all honourable things,  
 Whatever makes this mortal spirit feel  
 The joy and greatness of its future being.”

structed of stones truly wonderful in size ; of Cahirdowgan and Cahirdriny, which were camps or forts, in the county Cork ; and of Cardangan, a small town in the county Tipperary. For Armenia was called by the Phœnicians Cardu ; and an Armenian, Cardanun ; whence Ptolemy calls the lofty mountains of this country Gordoi ; and Quintus Curtius, Cordei.

That this Cardanian or Armenian people had seized themselves of Spain also, in conjunction with the Phœnicians, we have proof clearer than the moonlight, in numberless names of places in that country; for instance, Cardena, the name of a river of the Vaccei ; Cardenu, or Cardenus, a river of the Ilergetes, flowing into the Rubricatum, now the Llobregat ; Cardenas, a town of Cantabria ; Cardenchoса, a little village of Bœtica ; Cardona, a very ancient city of the Ilergetes ; with the towns of Cardenosa, Cardenete, Cardena, Cardenueta, &c. in different parts of the kingdom.

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CHAP. XXVII.

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*The Attacoti, inhabitants of Ireland—Whether they were the Silures—Whether an ancient or modern people—Whether descended from Cuthah, a city of the Persians—Vestiges of the Cutheans in Ireland, and in Spain.*

The Attacoti,\* mentioned by St. Jerom as ancient inhabitants of Ireland, gave their name to the country, or rather province, of Attacottia, which the

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\* Gibbon has given a very strange perversion to a sentence in St. Jerom respecting the Attacotti, which runs thus: “*Et quum per sylvas porcorum greges et armentorum pecudumque reperiunt, pastorum nates et ferminarum papillas solere abscindere, et has solas ciborum delicias arbitrari,*”—which the historian thus translates, “They curiously selected the most delicate and brawny parts of both males and females, which they prepared for their horrid repasts.” But he was misled by the word *pastorum*, which is not the genitive plural of *pastor*, a shepherd, but of *pastus*, meaning well-fed; and thus the sentence should be: “When the Attacotti, wandering through the woods, meet with flocks and herds of black cattle, sheep, and pigs, they are in the habit of cutting off the *rumps* of the fat or well-fed *he beasts*, and the *udders* of the *she ones*; and consider these as the only delicate parts of the animals.” That

Emperor Constantine, from his own name, afterwards called Flavia Cæsariensis. But as this people are not to be met with in Ptolemy's commentaries, Baxter has been induced to believe that the Silures, together with their dependants, the Demeti and Cornavii, and the Cangani, who were their vassals, again, had obtained this designation at a later period of the Roman empire. For what does Attacotti mean, he says, but, dwelling in the woods ? For At-a-coit, written loosely, means, in the woods. This he confirms by some verse from Condela, called Prydydh Maus, or the great poet ; whence he conjectures that the Irish Attacotti were named from the synonymous term Argoet, and Argoetnys, meaning men beside woods ; or, as the old Leomarchus would take it, Guyr Argoet. The condition of the country, which

this custom, barbarous and savage as it is, was frequent amongst the ancients is evident, from that text of scripture, which says : —*Neither shall ye eat any flesh that is torn of beasts in the field.* Mr. Bruce, the traveller, threw light upon this command, by stating that this practice exists in Abyssinia, where pieces of flesh are cut out of the animals alive and eaten ; the creature being kept alive for further use. This statement was long considered as a traveller's exaggeration, but it has subsequently been found to be true. The prohibition might have a two-fold object, first, to prevent the imitation of the cruel practices of the heathen ; and, secondly, to prevent the light treatment of blood, when the blood which was the life of the beast was shed in the sacrifices, being emblematical of the blood of the covenant.—See *Dr. A. Clarke.* The Attacotti, however, were not Irish at all, but a canton of England.

every one must be aware from the poem of Higdenus, to have been woody and uncultivated, even so late as the Norman times, agrees well with this conjecture, to which we must add Ammianus Marcellinus's testimony to the effect, that the Attacoti, assisted by the Saxons, the Scots, and the Picts, had ravaged and laid waste the Roman province.

I imagine, however, that their nation was more ancient; and would be disposed to refer their arrival in this country to the times of the Phœnicians, whom it is more than probable the Chutæi had accompanied in their maritime excursions. The Chutæi or Chuti were natives of the country of Persis, called Cuth, who after the dispersion of the ten tribes were carried off from Chuthah and the other cities of that empire, into Phœnice, by Salamansar, King of Assyria; and they and their posterity were, for the most part, so called, because the greater number of them were from the city Chuthah. Being intermixed with the Phœnicians, they introduced into their cities the worship of the idol Nergel, which many suppose to have been, tharingol, that is, a dunghill cock, which they had perched upon a pole in the air, as the herald of the dawn. The word Attacotti, therefore, conveys to my ear the same idea as Atha-Chuthi did to the Phœnicians, and that is, the arrival of the Cutheans; or as Athar-Cuthi, a place or country where the Chutæans reside; or as Chutæi scouts,

in keeping with the character of the people, which Zosimus designates as a warlike nation.

From the Attacotti would seem to have been derived Annacotty, the name of a town in the county Limerick ; for Anna, in the Phœnician, hanna, means delightful, acceptable. This name, if we suppose it composed of the words Hanna-Chuttai, will mean, a place acceptable to the Phœnician Chutheans ; or if we suppose its component parts to have been Anakia-Chuti, it will then mean the offspring of the Phœnician Chutheans. Or, perhaps, it bears reference to the idol Ana-Meloch, which the Phœnicians borrowed from the Chuthæans and other Assyrians, in which case you may render it by, the oracle of Moloch ;—aonah or onah, being, an answer. On these points, however, let every one judge as he thinks fit. I volunteer my guesses, principally to elicit those of others.

Before any such appear, perhaps the curious in antiquarian lore may recognise other vestiges of the Cuthæans in the name, Cot's Rock, now Castlemary, in the county Cork, where is to be seen an immense stone altar, supported by three others. Inis Cathay, too, now Inis Scattery,\* an island at the mouth of the

\* Scattery island is about three miles from the shore, and contains about one hundred and eighty acres of choice land : a priory was founded here, by St. Sennan, in the sixth century. It is recorded in St. Sennan's life, that during his residence in

river Shannon, where there is still standing, in tolerable preservation, one of the Round Towers in which this country abounds, may seem a vestige of Cuthæan occupancy ; so may Cath, also the name of a rock on the coast of the county Cork ; as well as Cotton, an extensive district in the county Down ; and Cotland, a small town in the county Kildare.

That the Phœnicians too, who had originally landed in Spain, had been Chuthæans, appears to be indicated by the name of Cotinussa, by which, as Festus Avienus and Pliny inform us, the island of Gades was once known ; by the names of the towns of Cuthar in Bœtica; Cutanda and Cotanda in Cel-

this island, which was then called Inis Cathay, a ship arrived there, bringing fifty monks, Romans by birth, who were drawn into Ireland by the *desire of a more holy life* and a *knowledge of the scriptures*. This island, called also Inisgatha or Inisga, the island in the sea, situated in the mouth of the Shannon, one of the most convenient harbors for the Danish and Norwegian invaders, who generally came north about round Scotland, was for a long time a bone of contention between them and the Irish ; and from the multitude of those round forts, said to be thrown up by the Danes—though in reality they were erected long before their inroads—in the adjoining parishes in the west of Clare—it is likely that the Danes was strong in this quarter. From the Annals of Munster, Act 55, p. 542, we learn that in the year 975, Brien the “Great,” King of Munster, at the head of twelve hundred Dalgais troops, assisted by Doinnhall, King of Toanhuein, recovered the island of Iniscattery from the Danes, by defeating Tomhar, the Norman, and his two sons, Amblaib and Duibheann. Eight hundred of the Danes, who fled thither for safety some time before, were slain in this battle.

tiberia; Cotar and Cotillo in Cantabria; Cutian, (two of same name) in Gallacia; and Cutialla, an immense rock of the Pyrenees. To these you may add the names of various villas and villages in different quarters of that country, such as Coto, Cueto, Cotanes, Cotarones, Cotovad, Cotolino, Cotorillo, &c. &c.

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## CHAP. XXVIII.

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*The Druids, Magicians and Soothsayers—Whence named—  
The introducers of human immolation and human divination  
amongst the people of the West.*

It is admitted on all hands that the soothsayers and magicians, and as such—conformably to ancient custom,—the magistrates of the ancient Britons and Gauls, had been called Druids in the British language.\* We have the authority of Pliny for

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\* Of all the ancient heathen systems of religion, the Druidical comes nearest to that of the Carthaginians; but then it will be naturally asked, how, or in what manner did the ancient Britons become acquainted with the religion of a people, who,

stating, that these had transmitted the science of the Magi, or the art of Magic, to the Chaldeans and Persians. Undoubtedly *Orphæus*,\* who was one of their number, taught music and theology to the Greeks.† The Gauls and the inhabitants of the British isles, had, as Cæsar and Tacitus inform us, their own Druids. With both nations did the custom of sacrificing human victims to their idols prevail, which Cicero and others record of the Gauls, as Pliny does of the Britons ; and perhaps it would not

in point of locality, were situated at a vast distance from them ? To a thinking person, this would afford much instruction, because it will serve to convince him, that the account of the dispersion of Noah's children, as related in Genesis x. is genuine ; and that all idolatry originated from the mistaken notions which men embraced, after their dispersion on the face of the earth, when they vainly attempted to build the Tower of Babel. Lastly, the Carthaginians, or Phœnicians, carried on a very extensive commerce with the natives of Britain ; a circumstance which could not easily have taken place in those barbarous ages, unless their religions, manners, and customs had nearly resembled each other. That they did so, we have many evidences remaining in Britain, particularly in Devonshire and Cornwall ; and to support this assertion, we have the testimony of the best Greek and Roman historians.

\* We should observe that the ancient name for a harp, in Irish, is *Orpheim*, an evident derivation from this great musician's name.

† Whilst their first taught creed, the mystic or philosophical religion of an earlier age, came to them directly from India itself. And of this, Herodotus himself is the authority we choose to quote, who admits that the Grecian divinities were partly Egyptian and partly Pelasgic.

be straining commentary too far if we would take the observation of Horace, where he calls the “Britons savage to strangers,” as allusive to the same; for some persons suppose that they were in the habit of immolating strangers, which it is well known the inhabitants of the county of Taurus had practised without reserve. The Concani too, who were a part of the Cantabrians, as we have said above, residing in Hispania Tarraconensis, and a colony of the Massagetae, had some things in common with the Sarmatians, Thracians, and Scythians, as far as regards cruelty and beastly propensities.

The word Druid some would derive from the Celtico-Germanic, deruidhon, which means exceeding wise; for, der, or, dre, in Celtic, is the same as, deur or, door, in the German Celto-Scythic; as are their compounds Druides and Deurwitten. Others choose to derive it from druis, which, both in the Celtic and German, is equivalent to trowis or truvis, that is, a teacher of truth and faith. Others from the British and German, dru, faith; by some called tru; whence too, God was called by the antient Germans, Drutin or Trudin, as you may see in the gospel of Othfridus; Drudin, therefore, may signify either, divine or faithful; either term being applicable to the priesthood. Others from the old British word, drus, a dæmon or magician; or the Saxon dry, an enchanter, whilst others, in fine, would derive it from the Greek, drus,

an oak, and that solely because of Pliny's remark, that "they make choice of oak groves, neither do they celebrate any sacred rites without that tree, so much so that they may seem to have been thence denominated by a Greek derivation."\* What Lucan says of them would seem to bear upon this, viz. "deep groves, in remote uncultivated forests." Whence the Greeks, by an old taunt, used to call them, Saronides, from the worship of old oaks, which that word originally and properly signified.

They who hold out for the Celtic etymology say, that this explanation would be satisfactory enough, if the Gauls had received the Druids from the Massilienses, and they from the Phocenses. But the Druids were unknown to the Greeks, so that we must look altogether for their origin in the Celtic, especially as it is supposed, on the authority of Cæsar and Tacitus, that the Gauls had borrowed them from the British isles.

Every one will doubtless judge for himself. To my ear the word sounds of a Syro-Chaldaic, or Phœnician descent, yet could I not dare to specify

\* In the Irish annals, Magh, a Magian priest, is sometimes put for Draoi, a Druid. The Druidical religion was at first extremely simple; but such is the corruption of human nature, that it was soon debased by abominable rites and ceremonies, in the same manner as was practised by the Canaanites, the Carthaginians, and by all the heathens in the other parts of the world.

its precise signification. In the Phœnician language, dor-ida means a progeny of wise men or benefactors, or of such as have the charge of the people ; dor-id, a powerful generation ; dra-id, powerful lords ; dru-sin, teachers and instructors, from the singular drus or dras ; each and all of which would admirably accord with the established and well known literature of the *Irish Druids*,\* as well as their power and influence amongst barbarous nations, sunk in vice and devoted to the worship of idols. Drur or dreur, also, in that language, means exemption from work or servitude ; freedom from debt or demand, &c. And we know that Cæsar has declared of the Druids, “that they do not pay tribute in common with others, having exemption from war, as well as immunity from every other demand.” I am not so vain, however, as to think that I have altogether in this particular hit upon the truth. Mankind are liable

\* The Scoto-Milesians, free and independent, lived within themselves, and were separated by their insular situation, from the rest of the world ; whilst the Britons were slaves, trampled upon by a foreign power, and often harassed by the Picts and Scots. The Scoto-Milesians held a superiority over them in every thing : they made war upon them in their own country ; they carried away prisoners ; and in fine were a lettered people, which cannot be said of the Britons. Shall it be then pretended, that, because there were not in the time of Gildas, any historical monuments among the Britons, the neighbouring nations must have been also without any ? The inference cannot appear to be a just one.—*Mac Geoghegan.*

to err in these matters, but I am greatly deceived, if I am not far less distant from the truth than they who, in the fondness of their zeal, would boast of their success in extracting this and other names from the Celtic language, or that of the old Britons and Germans.\*

That from the Druids, as well as from the other sacrificial forms of the Phœnicians and other nations, was introduced into Spain and Gaul, and the British islands, the barbarous custom of human immolation, called anthropothysia, together with

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\* Tartars, who, in Isbrand's account of them, are called Daores, and who are a branch of the Orientals, assemble themselves together at midnight, both men and women, in some commodious place, where one of them falls prostrate on the ground, and remains stretched out at his full length, whilst, the whole cabal make a hideous outcry to the doleful sound of a drum, made on purpose for the celebration of that particular ceremony. At the expiration of two hours, or thereabouts, the person thus extended, rises as it were in an ecstasy, and communicates his visions to the whole assembly. He is perfectly apprized during his trance, of what misfortunes will befall *this* man, and what undertakings *that* man will engage in with success. Each word he utters is listened to with the utmost attention, and is deemed as sacred as that of an oracle. All their religious worship, however, does not absolutely consist in this; for they have their particular sacrifices as well as others. There is a small mountain on the frontiers of China, which is looked upon as holy ground, and the eastern Tartars imagine their journeys will prove unsuccessful, if, as they pass by, they neglect to consecrate some part of their apparel to this sacred mountain.

that of human divination, called anthropomanteia, is a question that no one can contravene. Diodorus Siculus speaking of them says, “ Whenever they deliberate upon matters of importance, they observe a wonderful and almost incredible custom : for they sacrifice a man, and from some old established observation upon matters, affect to know the future by the circumstances of his fall, whether it be from some accident, or the laceration of his limbs, or the flow of his blood.” Tacitus, too, says, “ the Druids held it lawful to offer upon the altars the blood of their captives, and dive into futurity by the fibres of human victims.”\* This custom the Spaniards observed,

\* When the lights, after being just taken out, were found still panting, it was looked upon to be so happy an omen, that all other presages were considered as indifferent or of no consequence ; because, said they, this alone sufficed to make them propitious, how unhappy soever they might be. After they had taken out the harslet, they blew up the bladder with their breath, then tied it up at the end, or squeezed it close with their hands, observing at the same time how the passages, through which the air enters into the lungs, and the small veins which are generaly found there, were swelled ; because the more they were inflated, the more the omen was propitious. They also observed several other particulars, which it would be a difficult matter for us to relate.

They looked upon it as an ill omen, if while they were ripping up the beast’s side, it rose up and escaped out of the hands of those who held it down, and they also looked upon it as ill boding, if the bladder, which generally joins to the harslet, happened to break, and had thereby prevented the taking it out entire ; or if the lights were torn, or the heart putrified, and so on.

having borrowed it, no doubt, from them or some others of the Phœnician priesthood. “The Lusitani,” says Strabo, “study immolation, and inspect the entrails of their victims before they have been cut out: they also examine the veins of the sides, and pretend to divination by touching. Nay, they prophesy also from the entrails of their captives, first covering them over with thick cloths: when thus, from beneath, a pulsation can be distinguished, the soothsayer instantly predicts from the body of the slain. They cut off the right hands of the prisoners of war, and consecrate them to the gods.”

The same Diodorus Siculus says, that the Druids had a custom “of offering no sacrifice without a philosopher to officiate: for they thought that sacred rites should be performed only by men conscious of the divine nature, and as such in a near relation to the gods.”\* They attended also at the sacrifices

\* Some of their priests were extremely ingenious, and made amulets, or rings of glass, variegated in the most curious manner, of which many are still to be seen. They were worn as we do rings on the finger; and having been consecrated by one of the Druids, they were considered as charms, or preservatives against witchcraft, or all the machinations of evil spirits. From what remains of these amulets, or rings, they seem to have been extremely beautiful, composed of blue, red, and green, intermixed with white spots; all of which contained something emblematical, either of the life of the persons who wore them, or of the state to which they were supposed to enter.

of the Gauls, at which, Tertullian tells us, they were in the habit of offering human victims to Mercury. And Menutius Felix says, “the Gauls slay human, or rather, inhuman, victims.” Strabo, speaking of their sacrifices, which had been invented, or at least patronized, by the Druids, says, “they used in their sacred offices to pierce some individuals to death by arrows, or else crucify them ; or having reared up a pillar of hay and stuck a wooden pole therein, they used to burn cattle and animals of every description, nay, men themselves, whole and unmutilated.” And Diodorus Siculus, “criminals kept for five years, they nail to the stakes, and sacrifice to the gods, and with other first fruits, immolate over immense funeral piles.”\* Which practices, as well as the others appertaining to idolatrous ritual, were common to the Spaniards and Britons, and its various Celtic tribes.

But as the first Druids were, in my opinion, the sacrificing priests of the Phœnicians, it is very likely that they borrowed this bloody and atrocious superstition from the Phœnicians, of whom Porphyry says,

\* And barbarous indeed was the manner in which it was done : the victim, stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite the place where the Arch-Druid stood ; and while music of all sorts, then in use, was playing, the Druid, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The music prevented his cries from being heard by the people ; it was sometimes four or five hours before he expired.

“ the Phœnicians used to sacrifice on occasions of great calamity—whether of war, of draught, or of pestilence—some certain one of their dearest friends, appointed for this purpose by common suffrage.” And Eusebius: “ The Phœnicians used yearly to sacrifice their most beloved friends, nay, their only sons.” What wonder is it then that the greater part of the religions of the barbarians should have at length accorded with the Phœnicians in this human immolation, *finding it an easy transition, from sacrifice to malefice, from piety to enormity, from the blood of victims to the murder of man?* a thing not only savage and revolting in the act, but monstrous and horrible even in idea! The Thessalians we find used annually to sacrifice a man to Peleus and Chiron; so used the Scythians foreigners to Diana. As the Syrians used to slay a virgin annually in honor of Pallas, so used the Arabians a boy. The Curetes, like the Phœnicians, used to sacrifice some of their children to Saturn; the Lacedemonians, a man to Saturn; the Chians, another to Bacchus; the Salaminians, another to Diomed; and the Rhodians, another to Saturn;\* whilst the Phrigians, in

\* Saturn was the deity whom the Carthaginians principally worshipped; and he was the same with what is called Moloch in Scripture. This idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn’s having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved

the heat of their superstitious zeal, used miserably to burn and sacrifice *themselves* to the great mother, Cibele. The Greeks, before setting out upon any military expedition, used to sacrifice a life, thereby making their devotion towards the gods to wreak its vengeance upon themselves. The Athenians, oppressed by a frightful famine on account of the assassination of Androgeos, consulted the oracle; when they got for their reply, that they must send fourteen souls every year to Crete for sacrifice. The Italians themselves used to sacrifice every tenth man, or the tithe of their population, to Apollo and Juno. But I grow sick of the recital, and shall leave this unnatural and impious superstition to the merited lamentations of Lactantius and Tertullian.\*

children to this idol. Private persons imitated the conduct of their princes; and thus, in time, the practice became general; nay, to such a height did they carry their infatuation, that those who had no children of their own, purchased those of the poor, that they might not be deprived of the benefits of such a sacrifice, which was to procure them the completion of their wishes. This horrid custom prevailed long among the Phœnicians, the Tyrians, and the Carthaginians, and from them the Israelites borrowed it, although expressly contrary to the order of God.

\* The ancient idolaters of Peru offered not only the fruits of the earth and animals to these gods, but also their captives, like the rest of the Americans. We are assured, that they used to sacrifice their own children, whenever there was a scarcity of victims. These sacrifices were performed by cutting open the victims alive, and afterwards tearing out their hearts; they then smeared the idol, to whom they were sacrificing, with the blood

It was chiefly on account of these human sacrifices that Augustus Cæsar interdicted to his subjects the introduction of the Druidical religion. Tiberius removed it from the city; and Claudius abolished it in the Gauls themselves. Yet have we the lamentable truth to record, that this cruel rite was again revived and perpetuated, at a subsequent period, in Gaul and elsewhere, as Lampridius, Vopiscus, and Eusebius, but too mournfully testify.\*

Some Spaniards suppose that vestiges of the Druids of that Peninsula are still preserved, in the depraved names of Drada and Dradas, which are small towns belonging to the ancient Lusitania, which became afterwards the jurisdiction of the

yet reeking, as was the custom of Mexico. The priest burnt the victim's heart, after having viewed it in order to see whether the sacrifice would be agreeable to the idol. Some other idolators offered their own blood to their deities, which they drew from their arms and thighs, according as the sacrifice was more or less solemn; and they even used, on extraordinary occasions, to let themselves bleed at the tips of their nostrils, or between the eye-brows. We are however to observe, that these kinds of bleeding were not always an act of religious worship, but were often employed purely to prevent diseases.—*Hurd.*

\* No idolatrous worship ever attained such an ascendant over mankind as that of the ancient Gauls and Britons; and the Romans, after their conquest, finding it impossible to reconcile those nations to the laws and institutions of their masters, were at last obliged to abolish the Druidical system by penal statutes a violence which had never, in any other instance, been practised by those tolerating conquerors.”—*Hume's Engl. I. 5.*

Suevi, as it is now of the Lucani, in the district of Gallacia. They also suppose that Adrada and Adrades, the names of two towns belonging to the Vaccæi, allude to the same; as also Adrados, the name of two villages in the country of the Astures, &c. &c.\*

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\* Some traces of the Druidical religion remained in Gaul and Germany, till the time of the Emperor Constantine the Great; but in that part of Britain, now called England, it was totally suppressed, in consequence of the following incident. In or about the year 62, the Romans having cruelly oppressed the Britons, who were at that time subject to them by conquest, the latter took up arms, and massacred many of their invaders. News of this having been sent to Rome, Seutonius, a gallant commander, was sent over to Britain, in order to subdue the insurgents, and the whole body of the Druids, calling in the aid of superstition, retired to the island of Mona, since called Anglesey, in North Wales. To that island the Roman general pursued them; and such were the hopes that the Druids had of success, that when the Romans made their appearance, they lighted up fires in their groves, in order to consume them. The Romans, however, put most of the Britons to the sword; and having taken the Druids prisoners, burnt them alive on their altars, and cut down their consecrated groves. From that time we have but few accounts of the Druids in the southern parts of Britain, although there is the strongest reason to believe, that both in the western parts, and likewise in Ireland, their religion continued much longer.—*Hurd.*

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## CHAP. XXIX.

*The Phœnicians initiated the Samothracians in the discipline of idols—They also introduced it into Ireland—Astaroth, a Phœnician idol—Vestiges of its worship in Ireland and in Spain.*

Thus far have we seen all that is worthy of being known respecting the ancient manners of the early inhabitants of Ireland. Now lest any one should imagine that I have been induced, from the mere circumstance of the derivation of these names, to infer the possession of this island, as well in length as in breadth, from coast to coast, at one time by the Phœnicians, I shall endeavour to construct my theory still more secure, by the idol worship which anciently prevailed amongst us, and which was the same as originally obtained amongst the Phœnicians, from whom, doubtless, we have adopted it. In support of this I shall adduce, first, the authority of Artemidorus, who says that “there is an island near Britain, in which sacrifices used to be offered to Ceres\*

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\* *Prima Ceres ferro mortales vertere terram, instituit.—Virg. Geor. i. 7.*

and to Proserpine, in the same manner as in Samothrace." "Nor is there any reason," adds Bochart, "that any one should think its inhabitants had the Greeks as their instructors at the time of Artemidorus, who wrote in the reign of Ptolemy Latyrus: the learned know well that no Greek ever landed in Britain: it remains, therefore, that those same Phœnicians, from whom the Samothracians had learned the worship of the Cabiri, had initiated those also in the same discipline." In like manner, are we furnished with proofs—as well from other memorials as from certain terms used by the Irish people, which savor strongly of the idolatrous ritual—that they had instructed in the principles of their superstition not only the Irish, but the Spaniards too, and every other people amongst whom they could get footing as a colony.

To begin with Astarte or Astaroth, the deity of the Phœnicians, and the groves dedicated to her, we may observe the evidence of her having been worshipped in Ireland, in the name of that town in the county Donegal, by the river Erne, called Astroth, or, otherwise, Ashro; in Ardsrath or Ardstra, the name of a town by the river Deirg, in the county Antrim, now called Bathlure; in Aterit, the name of an ancient district and borough in the county Galway, now called Athenry or Atenree.

For Ashro is the Phœnician word, Ashra, a grove or shrubbery that is worshipped; or a tree planted

in honor of some idol beside his shrine or altar ; for the Phœnicians, like the other idolators of the east, were wont to plant a tree by the temples or altars of their divinities, as a meeting-place for the congregation ; a custom which, perhaps, had its rise from the similar one universally observed by the easterns, of planting trees over the graves of their illustrious men or heroes.\* A specimen of this custom we still see in the linden or elm trees planted over ancient cemeteries. Spain, too, has to this day, in the district of Cantabria, a celebrated tree of this sort, which they call, de Garnica; under the branches of which, from the earliest date, the people have been accustomed to celebrate their general elections.

That the idolators used to worship a tree situated in the centre of a garden may be inferred from the sixty-seventh chapter, and seventeenth verse of Isaiah. Holy writ speaks in more places than one, of woods or groves consecrated to Baal, a superstition which the Lord prohibited to Israel. The people, however, forgetting the Lord their God, are said afterwards to have worshipped Baalim and Ashroth or Asheroth, that is his groves. Which observance the Greeks and Romans in after times adopted. The Galli Narbonen-

\* Super tumulum *Iddo*, prophetæ, qui sepultus est in urbe Phœnicum *Dan* juxta fontem fluminis *Ior-Dan* (fluvius Dan) abor magna *botam* (terebinthus) collocata est. Ibidem tumulatus est *Sabuel*, Moysis ex *Gerson* nepos ; et super eo arbor magna *Sagadian*. V. Schindl. loc. laud. col. 378.

ses, who were called Massilü, that is, the inhabitants of Marseilles, used to adore their gods in woods; or in other words, used to consider as gods the trunks of their trees; an usage from which the Scythians, the Persians, and the Lybians did not differ much, who at a time when they had neither likenesses nor images, began afterwards to worship idols in woods. Unquestionably Jupiter was called Endendros by the Rhodians, as was Bacchus by the Bœtians, from their being worshipped in groves, as this epithet signifies. Diana, too, was called Nemorensis, or presiding over groves, as she was also Arduenra, and the Albunean goddess, from a grove and forest of those respective names. Conformable to this is what we read of King Manasses, namely, that he laid down in the temple of the Lord, pesel hasherah, or ashrah, the idol of the grove.

The first king who is recorded to have consecrated a grove under that name is Achab. What follows is in keeping with this, viz. "And they made themselves statues and groves in every high hill, and under every shady forest." But why under every leafy oak they burned fragrant incense to all their idols may be inferred from Hosea, iv. 13, where it is said they did so "because its shade is good." It will be enough for our purpose merely to hint that the oak to which the worship was offered, is understood by Salomon Jarchi as the word Asherah, which signifies an oak grove; and that from it seems to be taken the sense of that

passage in Isaiah, lvii. 5, “Ye comfort yourselves with your gods under every green tree;” the Hebrew text has elim, which the Septuagint and English versions render by idols. They, therefore, who understand by those scripture texts, not the real trees, but the idols consecrated by that name, bring forward in proof of this acceptation the lofty oak, which Maximus Tyrius assures us, had been a statue of the Celtic Jove.

And, indeed, that Asharah means not a place planted with trees, as Flavius Josephus supposes, but actually a deity, or rather a false god, may be concluded from the fact of King Manasses having placed an idol of that name, and that too of wood, in the temple of Jerusalem. Whence, perhaps, by the terms oak and grove, is intended a reproach upon their fictitious, fragile, and perishable divinities; as we find it to have been burned by King Josias, and ground to dust and then flung over the groves of the populace. In other places, also, the word Asherath or grove, is taken for the wooden image of Belus, which was consecrated above his altar. We likewise frequently meet with images dedicated to Astarte or Astaroth, called Asherim and Asheroth, or groves; that, both, an attention may be enlisted by the allusion of the name, and a material so inadequate to divinity find that merited reproach which the very sound must convey. All our conjectures about Ashros I wish to be understood as equally

applicable to Easroe and Easruadh, being but inflections of this word, and names of two towns in this country.

With this accord the depraved names of Astrath, and of the village Ardsrath, that is the idol which was worshipped there, called Astaroth or Astareth, or Astrath, being an image of the Sidonians, respecting which the scripture says, “that the people of Israel had forsaken the Lord and worshipped Baal and Astaroth;” for these were the supreme, not to say the only deities of the Sidonians, by the former of which they understood the sun, by the other the moon or the earth.\* Whence some heretics, by reason of its being common to all men to receive their vital heat from the sun and heaven, and their grosser matter from the terraqueous globe, over which, and more particularly over its watery component, the moon exercises dominion, have specially attributed this to Melchisedec,† whose father they

\* This idolatry was founded on a mistaken notion of gratitude, which instead of ascending up to the Supreme Being, stopt short at the veil, which both covered and discovered him:—

“ Ah ! how basely men their honours use,  
And the rich gifts of bounteous heaven abuse :  
How better far to want immoderate store  
Of worldly wealth, and live serenely poor ;  
To spend in peace and solitude our days,  
Than be seduc’d from sacred virtue’s ways.”

*Mitchell’s Jonah.*

† He appears to have been a real personage. He had preserved in his family and among his subjects the worship of the

state to be Heracles, or the sun, and his mother Astharte, that is the moon or Tellus. Nor would they have done so, but that his parents were not known.

We see, then, that the idol Astrath or Astharoth, was also called Astharte, of which Lucian of Samosata thus speaks: “Now there is another temple in Phœnicia which the Sidonians have, and by name Astharte as they themselves call it; but I consider Astharte to be the moon.” Whence Eusebius hands down from Philo, that Astharte had the head of a bull placed upon her own as the ensign of royalty; that by his curved front he may imitate fire, and exhibit at the same time the appearance of the moon. Nor can we conceive any more appropriate symbol of the moon than an ox’s head, representing as it does by its horns the moon’s curvature; as the Egyptian Isis, — by which likewise was meant the moon — was invested by that people with a pair of horns. All which characteristics clearly accord with the Diana of the Greeks and Latins, whom Horace designates as

true God, and the primitive patriarchal institutions; by these the father of every family was both *king* and *priest*. By *Salem* most judicious interpreters allow that *Jerusalem* is meant. From the use made of this part of the sacred history by David, (Psa. cx. 4,) and by St. Paul, (Heb. vii. 1—10,) we learn that there was something very mysterious, and at the same time typical, in the *person, name, office, residence, and government* of this Canaanitish prince.

“mistress of the woods.” Whence it is evident that Astharte is the moon or Diana ; groves having been consecrated to her, as Vossius and others have demonstrated. From Astharte the septuagint has given the name of, Astarteion, to the temple of As-tharoth or Beth Astaroth; where the Palestines\* deposited or consecrated the arms of Saul, whom they slew. You also meet Astartion in Flavius Josephus.

There are those who maintain that Astaroth or Astharte was so called, from its images having been made in the form of a sheep, and considering Aster-oth to mean, flocks. Others suspect it was so named from the multitude of its victims. Others considered Astharte to be Venus, whom Procopius, of Gaza, asserts to have been worshipped by the Sidonians, and to have had groves planted in honor of her.

\* The appellation of *Palestine*, by which the whole land of Canaan appears to have been called in the days of Moses, is derived from the Philistines, a people who migrated from Egypt, and, having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean ; where they became so considerable as to give their name to the whole country, though they in fact, possessed only a small part of it. The Philistines were for a long time the most formidable enemies of the children of Israel, but about the year of the world 3841, that is, before Christ 159, the illustrious Judas Maccabeus subdued their country ; and about sixty-five years afterwards Jannæus burnt their city Gaza, and incorporated the remnant of the Philistines with such Jews as he placed in their country.

And here I may be allowed, in passing, to remark that Herodian has inconsiderately and ill-advisedly asserted, that the Phœnicians had no images of their deities; what he and Strabo have also said of the ancient Persians, as Lucian has of the Egyptians. This has led some to conclude that the Gauls, too, and the Britons made no use of idols in their Druidical ceremonies: and hence that it was not to be wondered at that none were ever found in the ruins of their old temples throughout this island. But it is manifest from Holy writ, that the Phœnicians had Baal, and Astharoth, and Moloch, and other likenesses of their deities, for idols. That the ancient Irish worshipped idols will appear equally evident from what Diodorus Siculus tells us of the “Hyperborean” island, “Where,” he says, “peculiar worship is paid to Apollo, whom they worship every day with incessant singing of praises,\* and in honor of whom

\* One would suppose that the most ancient sort of poetry consisted in *praising the Deity*; for, if we conceive a being, created with all his faculties and senses, endued with speech and reason, to open his eyes in a most delightful plain, to view for the first time the serenity of the sky, the splendor of the sun, the verdure of the fields and woods, the glowing colours of the flowers, we can hardly believe it possible that he should refrain from bursting in an ecstacy of *joy*, and pouring his praises to the creator of those wonders, and the author of his happiness. This *kind of poetry* is used in all nations; but, as it is the sublimest of all, when it is applied to its true object, so it has often been perverted to impious purposes by pagans and

there is there a magnificent grove and a splendid temple, of circular form."\* And a comparison of the original, in its several descriptive points, will prove beyond the possibility of doubt, that by this island was meant our own green Ireland,† as Dalton has before affirmed. But, more than abundant on this

idolaters: every one knows that the *dramatic poetry* of the Europeans took its rise from the same spring, and was no more at first than a *song in praise of Bacchus*; so that the only species of poetical composition, (if we except the epic,) which can in any sense be called *imitative*, was deduced from a natural emotion of the mind, in which *imitation* could not be at all concerned.—*Sir W. Jones.*

\* These are the "Round Towers," or, to speak correctly, our *Budhist Temples*, as I have proved in my "Essay:"

————— Divine ————  
And beauteous island ! thou hast been my sole  
And most *magnificent temple*, in the which  
I walk with awe, and sing my stately songs,  
Loving the God that made me !

*Coleridge.*

+ "Although," says Sir John Carr, "the Welsh have been for ages celebrated for the boldness and sweetness of their Music, yet it appears that they were much indebted to the superior musical talents of their neighbours, the Irish. The learned Selden asserts, that the Welsh music, for the most part, came out of Ireland with Gruffydh ap Conan, Prince of North Wales, who was cotemporary with King Stephen. "I am delighted," adds the elegant author of *Julia de Roubigni*, "with those ancient *national* songs, because there is a simplicity and an expression in them, which I can understand. Adepts in music are pleased with more intricate compositions, and they talk more of the pleasure, than they feel; and others talk after them, without feeling at all.

head will be the testimony of St. Patrick,\* whom we find continually and keenly reproving the adorers of the sun, whom he found before him in this country,—grieving from his soul that the Irish could, to that day, continue in the worship of ridiculous idols.

As, therefore, the Iberes in Spain worshipped after the Phœnician fashion, the sun and moon, under the guise of Baal and Astharoth, so did the Irish embrace the same superstitions from the Ibero-Phœnicians, as well as the worship of those images that prevailed amongst them. Nor is it to be wondered at, if, in the old walls of those temples—which Ireland still preserves, despite the ravages of time—there are no such images as those to be met with, as I am perfectly assured that St. Patrick and the other preachers of the gospel, took particular care to overthrow,—to extirpate, and, like Josias, to burn,—every vestige of an idol that came in their way or could possibly be met with. This I can more immediately testify with respect to Spain, where no appearance of the like is to be found, by digging beneath the rubbish of old castles or towns;

\* S. Eleranus sapiens in *Vita S. Patricii* n. LIII. narrat beatum hunc episcopum, in loco ubi est hodiè Ecclesia S. Patricii, quæ Scoticè *Domnach Padruic* vocatur, invenisse idolum *Slecht* (vel in campo *Slecht*) auro et argento ornatum; et 12 simulachra ærea hinc et inde erga idolum posita. “Rex autem, addit et omnis populus hoc idolum adorabant, in quo dæmon pessimus latitabat.”—*Colgan*.

though it is a well known fact that idolatry flourished there, in all its varieties, of Phœnician, Celtic, Grecian, and Roman forms. I will instance the town of Gades, in which Philostratus bears record there were deities worshipped that were scarcely elsewhere known or heard of. Cælian tells us that it had one altar sacred to the year, and another to the month, in honor of time, of those respective durations. There, too, poverty had an altar, as well as art and old age; and death also, which, as Philostratus tells us, they used to celebrate with songs of joy; unless, perhaps, by death we are to understand, Pluto; whom it is well known, from Sanchoniathon, that the Phœnicians used to call Muth, which means death. But to return from this digression.

Nor ought we to wonder that the Phœnicians should have named those towns in Ireland after their idol Astharoth, or Astharte, and the groves consecrated thereto; for there was a city also of the name in Phœnicia, the royal residence of Og king of Basan, in which the modern Jews will have it, that the house of Job was situated. We have, however already proved, and without the possibility of doubt, from the ancient geography of Spain, that several of its towns and villages, as well as also its distinguished cities, have been named from the groves, or mountains, or caves wherein they used to offer their devotions; as well as from the idols themselves to whom they used to offer them.

To these I add the example of the name Astarte,\* or Astharoth, at present under discussion : for it is to me unquestionable, that, from the worship of this idol, arose the names of the Spanish villages of Astrar, amongst the ancient Suevi, in the department of Compostella ; Asteire, in the Lucanian territory ; Astariz, in the Ariensian tract ; with the town of Astrain, and the deserted and almost ruined little village of Astrea amongst the Cantabrians. Nor should I think those to be far astray, who—merely expunging the initial letter, as is usual in other geographical names of Spain—conceive that, from the idol Astharter, originated the name of Tartessus,† the most ancient city which the Phœnicians built near Calpe and the pillars of Hercules. This I beg leave to say with all deference to the authority of the poets of Spain, who, with Ovid at their head, insist that Tartessus is the extreme section of the west, and who think it so called from the river Tartessus, whose source is in the silver mountain of Oros-pedda, which abounds in mines of that metal ; or whose sides, say they, being overlaid with tin, exhibit the appearance of so much silver.

\* *Astore*, that word of bland endearment and familiar converse amongst the native Irish, implying, *my resplendent delight*, is an evident emanation from this Astarte or Lunar Goddess.

† Sic à *Emeritá*, expunctà priore syllabâ, dicimus *Merida* : à *Cæsaraugustá*, *Zaragoza* : à *Vico Ausonæ*, *Vic.* Innumera occurunt exempla.

CHAP. XXX.

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*Vestiges both in Ireland and Spain of the worship of Moloch, the idol of the Phœnicians—Various names thereof—Description of it—The name of God attributed to the deities of the Gentiles—The Syrians used to sacrifice their sons and daughters to Moloch—What meant by bearing over across the fire—The horrible practice, of burning alive, spread from Syria into other nations.*

Of Moloch too, the Phœnician deity, as there would seem to be some traces of his worship still remaining amongst the Spaniards, evidenced in the name of Malaca, a maritime town in the province of Boetica; and Malagon, or Malgon, a town of the Artabri, so *here* would the name of Ard-Mulchan, a town in the barony of Duleek, county Meath, seem to prove its existence amongst the ancient Irish; as would also another town of the same name in the barony of Skreen; Macroon, a town in the barony of Bantry, county Cork; Meeleick, a town in the barony of Bunratty, county Clare; Melick, a small town in the barony of Gallen, county Mayo; Melches-town, a village in the barony of Moygeesh, county

Westmeath ; Melcombe, a town in the barony of Canagh, county Mayo ; Malco, a lake in the county Mayo ; and Melogh, a river, in the county Down, with numberless others ; all of which, until undeceived by some other more convincing authority, I shall continue to derive from various inflexions of the word Moloch, which the Phoenicians themselves used sometimes to pronounce, Molech ; and, with the initial letter repeated at the end, Milcom, and in the Syrian vulgate, Malcum. But the place wherein this idol's sacrifices used to be performed, was called Malken, or Malaken.

Molock, or Milcom was expressly the deity of the Ammonites, amongst whom he had a temple in the city of Gebal, and in it an image of stone, overlaid with gold, and seated upon a throne ; on either side of him were two female images, also seated, and in front an altar, whereon the sacrifices and incense used to be offered up. But the Assyrians, who had been carried away into Samaria, had other idols of Moloch, which they called Adra-Melech and Ana-Melech, that is, the brave and magnificent Moloch ; for adir, which is one of the attributes of the deity, signifies great, powerful, excellent, or magnificent. And no wonder, for as the Chaldee paraphrast, commonly known under the disguise of Jonathan, observes, “the Gentiles called their idols after the name of the Lord Jehovah.” Which is the opinion of several of the Hebrews “conceiving,” as St. Jerome says,

“that their idols were made in the name of the Lord, and after his likeness. Let the learned judge, whether or not, the town of Ard Mulchan in this island, had not been so called from the name of the idol Adra Malcum.

Moloch was represented with the face of a calf, having his hands stretched out ready to receive anything offered by the bystanders ; it was a concave image, with seven distinct compartments ; one they used to open for offering flour, another for turtles, the third for a sheep, the fourth for a ram, the fifth for a calf, the sixth for an ox, but whoever affected to be so exceedingly religious as to sacrifice a son for him, as a mark of special approbation, they would open the seventh.\* Under the symbol of this idol the

\* The Rabbins say it was made of brass, the body resembling that of a man, and the head that of a calf, with a royal diadem, and the arms extended. They add, that when children were to be offered to him, they heated the statue, and put the miserable victim between his arms, where it was soon consumed by the violence of the flame. From the whole of this we may learn, that human sacrifices were the most acceptable at the altars of Moloch ; which, undoubtedly, made our great poet Milton rank him among the infernal deities, as one of the fallen angels ; and as one who was to be a curse to the idolatrous world.

“First Moloch, horrid king, besmeared with blood  
Of human sacrifices, and parents’ tears ;  
Though, for the noise of drums and timbrels loud,  
Their children’s cries unheard, that passed thro’ fire  
To his grim idol.”

Phœnicians used to worship the sun and Saturn, namely, that large star in the firmament which they used to call Melec, king of all the rest.

They who think Saturn to have been the Moloch of the Phœnicians, seem to gain countenance in the idea from the practice of sacrificing children to Moloch ; which they, in common with the Carthaginians observed ; whilst we know from the Greek and Latin writers that victims used also to be sacrificed to Saturn.

But the scriptures inform us, in divers places, that the Syrians had unnaturally burned their own seed, their own sons and daughters, in honor of this deity. This abominable sacrifice of the idol, then, consisted in dragging children through the fire, and by the hands of their parents in honor of him.

That this was a Phœnician custom is evident from Philastrius, and Porphyry, and Eusebius too, as I have already shewn when treating on the subject of the Druids. It obtained particularly in the land of Canaan and the Mediterranean Syria, in which Phœnicia was comprehended ; and the author of the book of wisdom, as well as Jeremy and Ezekiel, seem severally to allude to the prevalence of the practice in Syria of immolating their children. Whence the valley of Gia, or of the sons of Hinnon, in the outlets of the city of Jerusalem, obtained its name from the wailings or lamentations of boys whilst burning before the idols.

It appears too, from the testimony of the ancients, that these impious rites had travelled from Syria into Africa and Spain ; Pliny informs us, that the Hercules of the Carthaginians, like Moloch, was usually appeased by human sacrifices ; whence to me it is clear as demonstration that human victims had been immolated to Hercules in the celebrated temple of Gades, built by the Phœnicians ; and where, as Diodorus Siculus mentions, *splendid sacrifices were wont to be solemnised after the Phœnician form* ; for the Phœnicians, who—we are assured by St. Athanasius, Cyril, Eusebius, Minutius Felix, and others, were wont to sacrifice their sons and daughters to their deities—made it an invariable rule to carry with them their peculiar rites with the worship of their idols to their several colonies. Of the Carthaginians, who were a colony of the Syrians, Ennius says, they practised “that custom of sacrificing their little children to the Gods.” Fescenius Festus relates that the Carthaginians were wont to immolate human victims to Saturn.\* They who had no children, used to buy them from the poor to offer them in sacrifice, as Plutarch informs us.

\* Diodorus relates an instance of this more than savage barbarity, which is sufficient to fill any mind with horror. He tells us, that when Agathocles was going to besiege Carthage, the people, seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of their god Saturn, because that, instead of offering up to him children nobly born,

I should wish—in my zeal for the fair character of Ireland,—I could have access to proofs, whereby to shew that its early inhabitants,—on accepting from the Phœnicians, like the Spaniards, the worship of Moloch, Astarte, and Baal, as also of Hercules,—had nobly rejected,—at least one, the most unhallowed, the most unnatural feature in their superstition,—human immolation. In the absence of such proofs, and bound by the responsibility of a faithful historian, I am painfully obliged to refer my readers to the authority of Ledwich, who, in the footsteps of Keating, Baxter, Jurieu, and Vallancey, asserts that on the festivals of Ops, or Astarte, and Baal, when the heads of the people were assembled together on the eve of the first day of November,\* whatever criminals had been convicted by the Druids on Mount Usneach, on the first day of May preceding, and sentenced to

he had been fraudulently put off with the children of slaves and foreigners. That a sufficient atonement should be made for this crime,—as the infatuated people considered it,—two hundred children of the best families in Carthage were sacrificed; and no less than three hundred of the citizens voluntarily sacrificed themselves, that is, they went into the fire without compulsion.

\* A prince, on Saman's day, (1st of November,) should light his lamps and welcome his guests with clapping of hands; procure comfortable seats; the cup-bearers should be respectable, and active in distribution of meat and drink; let there be moderation of music; short stories; a welcoming countenance; *failte* for the learned; pleasant conversations, &c. These are the duties of the prince, and the arrangement of the banqueting house.”—*Cormac.*

death, they were now sacrificed by way of expiation to Baal, and burned for that purpose between two fires. To these I should add Seward's\* remarks in his Irish Topography, under the article *Usneach*. Walker too, after declaring that the Hebrews, in common with the Turks, and the Druids of the British isles, made use of cymbals to drown the shrieks of the human victims offered at their sacrifices, adds—in a tone of that inevitable horror which the very thought must suggest,—“I shudder and feel my pen tremble with a religious dread, in the execution of its task, when necessitated to record, that this rite was observed by the Irish Druids, and for the very same purpose,”†—or words to this effect.

\* His words are as follow.—“*Usneach*, a mountain, . . . on which fires were kindled by the Druids on 1st May, in honor of *Beal*, or the *Sun*. This was the grand Bealtinne of the northern parts of Leinster, where the states assembled and held judgment on all criminals worthy of death, and such as were found guilty were burnt between two fires of *Beal*: children and cattle also were purified on this day by passing them between two fires.”

† The best way to point out false religion, is to display it in its native colours; and men, by seeing unaccountable absurdities presented to them as objects worthy of their notice or regard, will become in love with the truth. Truth carries conviction along with it, and happy must that man be, who seeks wisdom. He who sincerely enquires after “truth,” has great reason to hope, that God will direct him to it, and convince him of its excellency above every other thing in this world. The Tuatha Danaans, or Iranian colony, the real authors of Ireland’s ancient grandeur, and the erectors of the “*Round Towers*,” never

## CHAP. XXXI.

*Tyrian Hercules worshipped in Ireland—Transferred from the Phœnicians to their colonies—The celebrated temple of Hercules at Gades—His sacred rites performed in the Phœnician fashion—The altars of Hercules—The Alps—Vestiges of this superstition in the geography of Spain—Whether the worship of Iphis had obtained amongst the Irish—Vossius's opinion about Iphis.*

That the Tyrian Hercules, too, who was worshipped in the celebrated temple of Gades, which had been built by the Phœnicians, has had sacrifices and oblations, with all corresponding ceremonies, offered to him in the British isles, may be inferred from a very ancient altar, found a few years since, by Dr. Todd, in a church-yard in the town of Corbridge, in Northumberland, bearing an inscription deeply cut in the old Greek characters, and purporting to be in honor of him. Doctors Hunter and Todd have

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practised those horrid rites. They were indulged in only by the Fir Bolgs, who were Celts, and who contrived the *cromleachs* for the occasion. The Scythian Druids would fain re-establish the usage, until repressed by the humanising precepts of the enlightened Danaans: So they immolated only criminals.

both given a very accurate description of it. Cooke, who has sketched a drawing of it, thinks it still more ancient than Todd, and that it was erected—not by the Phœnicians, who unquestionably, he says, would have inscribed those characters in their own language, and not the Greek—but by the Ionians, natives of Asia, sons of Javan, otherwise called, Ion, and the founders of the great city of Phœcea—furthermore distinguished by their expertness as seamen, and by being the first amongst the Greeks, as Herodotus testifies, who undertook expeditions over the vasty deep.

I incline more, however, to the opinion of Todd, who endeavours to prove from this altar, that the Phœnicians made use of the letters of the Greek alphabet after their arrival in Greece, as the Carthaginians did those of the Latin language, which they had borrowed from the Romans. This latter circumstance Aurelius Victor appears to allude to, when, speaking of Septimius Severus, he says, “he was versed in all the literature of the Latins, and spoke the Punic language with ease; the more so, no doubt, as being born in Leptis, in the province of Africa.” Which custom we may conclude had flourished amongst the Carthaginians in the time of Plautus,\* from a Carthaginian fragment inserted in

\* Vallancy, a name never to be mentioned with disrespect, encountered much ridicule, in consequence of his having traced Irish in the Carthaginian’s speech, in a play of Plautus. He

his Pænulus, and written in Roman characters. Several inscriptions found in Africa, relating to the epoch of the Carthaginians, and all written in Roman characters, give strength to this conjecture.

Dr. Todd has rendered the abovementioned inscription thus in Latin : “ Herculi Tyrio Divina Dona Archi-sacerdotalia,”—that is, Divine offerings to be presented to the Tyrian Hercules, by the hands of the high priest. On either side were engraved the heads of bulls, crowned with garlands, with the sacrificing instruments,\* as represented in the opposite plate.

This learned gentleman still further conjectures, that Erkelens in Gonderland, means the camp of Hercules ; and Hartland Point† in Cornwall, the promon-

was quite correct in doing so ; and so was Bochart, when he discovered Hebrew, in the same speech. The reason is obvious ; the Irish, Carthaginian, and the Hebrew, can all be traced to the Assyrian. This fact also offers a true solution of the dispute about the Basque, or language of Biscay ; one contends that it is Celtic, another that it is an African tongue ; and both are right—it is the language of the Iberi, and Mauri, who peopled Spain, and which is also derived from the Syriac. The resemblance, therefore, between the Irish and the Basque, offers no support to the imaginary colonization of Milesius.—

*Whitty.*

\* An Essay on the Antiquity of the Irish Language, being a collation of the Irish with the Punic Language. Dublin, 1772. Preface, p. V. seq.

† Hartland Point, on the coast of Cornwall, in Britain, called in Camden's time, Harty Point, is evidently a cor-

tory of Hercules, and that from the words, Herculis castra, which is the Latin for, the camp of Hercules, was made the name, Hercul-ceaster, of the Saxons, which became afterwards abridged to Colchester. And Cook is convinced that the name of the town of Hartlepole on the Durham coast, is a manifest depravation of the word Heracleopolis.

To me, too, it appears exceedingly probable that the great western promontory of Airchil, with the islands of the same name, were the promontory of Hercules, as denominated by the Phœnicians; and whether the town of, Errigall, in each of the two counties of Monaghan and Londonderry, may not also be some vestige of Hercules' name, I leave to the decision of more competent judges.

The worship of this deity, it is certain that the Irish, as well as the Spaniards, had borrowed from the Phœnicians; for *they* alone had erected temples and altars to the Tyrian Hercules as their national hero; it being under his conduct,—whom some describe as contemporary with Moses,—that the Phœnician tribes had sailed to Gades. Whence, after his death, they built a temple at this place in honor of him, which was deemed illustrious for its religion, its antiquity, and its wealth; and if at a loss to know

raption from its original name, Herculis promontorium, which it obtained from the celebrated navigator, the Tyrian Hercules, known in our annals by the designation of *Phenius*.

why it was particularly sacred, Pomponius Mela explains : “ because that it contained Hercules’s bones.” There were no statues in this temple, according to Philostratus, but only two brazen altars without an image. We have a verse of Silius Italicus to the same effect, which may be thus translated :—

“ In it were seen no sacred effigies,  
Nor well-known likeness of their deities ;”

conformably, as would appear, to the worship in which Hercules had instructed them. Bochart, however, thinks that it was from the Jews the Phœnicians had adopted the practice of not worshipping images in this temple ; or, perhaps, from the patriarchal religion, which did not recognise images. For Cornelius Tacitus declares, that the Hebrews thought it impious in any one to represent the deity by any statue or likeness, and consequently ridiculed the Assyrians, as Macrobius asserts, for their habitual worship of the sun and moon. Plutarch tells us, that Lycurgus’s doctrine corresponded in this particular with the Hebrews ; and though the Scythians, the Persians, and the Lybians, not only differed, but were directly opposed to one another in their respective creeds, in one point, however, they harmonised completely, and that was—the invisibility of the godhead. The Romans, likewise, some time subsequent, and more especially in the reign of Numa Pompilius, adhering to the authority of Moses, Pythagoras, Socrates, and

Lycurgus, continued to adore their gods without statues for a period of upwards of one hundred and seventy years. The ancient Germans did the same, as appears from the testimony of Cornelius Tacitus.

But Hercules might have learned this system of religion in Arabia, whence some antiquarians suppose that he was descended. For the Arabian\* idols consisted, in a great measure, of huge rough stones, which the posterity of Ismael had taught them to worship, and upon which they used to pour oil and wine, in imitation of Jacob, who poured oil upon the stone which served him as a pillow at the time of his vision.† Afterwards, however, they practised their

\* The Arabians were the descendants of Ishmael, the son of Abraham, by his concubine Hagar; and they are, in some respects, even to this day, the most remarkable people in the world. The angel told Hagar that her son should be a wild man, and the Arabians remain uncivilized even to this hour. His hand was to be against every man, and every man's hand against him; and so it is even now, for the Arabians live by plundering, not only such as travel from this part of the world, but even the Turks themselves, who pretend to be their masters. He was to *live* in the midst of his brethren; and it is very remarkable, that the Arabians were never yet conquered. In vain did the great monarchs of the east attempt to subdue them, they still remain what they were three thousand years ago.

† Eastern travellers, in modern times, have been known to do the same; the night air is not generally injurious in the East as it is with us. We are not to suppose that Jacob laid his bare head on the bare stone; a cap or turban probably guarded the one, and a portion of his long garments or perhaps a wallet, formed a covering for the other.

adorations upon those very stones, which it is very probable that the Phœnicians did also originally; although, in process of time, before the people of Israel entered into the land of Canaan, they betook themselves to the worship of graven images. Wherefore the Lord had commanded his people, before ever they arrived at the promised land, to overturn their altars, demolish their statues, and cut down their groves.

Strabo relates in what spot of the island of Gades, and on what occasion, the Phœnicians had erected that temple, as advised by the oracle. Appian and Arrian, both, assert that Hercules was worshipped therein, after the Phœnician manner, as we have said, with religious solemnities and magnificent sacrifices; whilst we have loads of monuments as well in Asia as in Europe, to prove that the custom was thence transferred, and by the same people, to their different colonies, where they erected altars and shrines for its celebration. Of this number, it may suffice to remind the reader, only, of the altars erected on the Alps, of which Petronius says, “On the aerial Alps,—where lofty cliffs ascend under a Grecian name, and suffer themselves to be surmounted,—lies a spot consecrated to the Herculean altars.”

From Hercules, its founder, did the ancients give the name of Heraclea to the Phœnician city Setabim, in the province of the Edetani, in Spain; as also to another Phœnician city in Boetica, at the

foot of mount Calpe. For as in Greek, Heracleía—with an acute accent over its penultimate—means, in the general, anything belonging to Hercules, so the same word, with a circumflex—thus, Heracleῖα—over the same syllable, means, sacred rites or sacrifices dedicated to Hercules ; and in either sense are to be found several cities of this name, in various parts of the East. From Hercules, too, it is probable that the Phœnician settlers in Spain, gave the name of Eriguela, as it is now called with some slight variation from the original, to a village of the Artabri ; as, also, to Arcalis and Argolell, villages of the Ilergetes ; Arcal and Argalo, towns of the Suevi, near Compostella ; Arquillo, amongst the Numantines ; Argull, Arcallana, and Arguiello, amongst the Astures. Wherefore, I should hope it will not seem over-absurd if I should trace, in this country also, some vestiges of the name Hercules—in that of Arklow, a town in the county Wicklow, near the vale of Ovoca, where are to be seen, at this day, the remains of an ancient camp ; and in Errigol-Keeroge, a little town in the barony of Clogher, county Tyrone : for as Keeroge would seem derived from the Phœnician, Kerag, a census or cess ; or Kerac, a citadel or fortress, we may easily understand by the name of this town, either “the fortress of Hercules,” or tributary to the worship of Hercules.\*

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\* In every stage of society men naturally love the marvellous ; but in the early stages, a certain portion of it is necessary to

I should wish to give a whet to the investigating talent of the learned sons of Ireland, to ascertain whether Iffa and Offa, the name of a barony in the county Tipperary, province of Munster, may not be a vestige of the worship of Iphis, that we may be able thence to infer whether or not the Phœnicians had imported it among us. For some Spaniards are very positive, that from Iphis, was given the name of Iphæ, to a rock of a conical form, and miraculous elevation, without the slightest support on either side, lying on the Mediterranean coast, between Alona and Dianum. Although others derive it from the Phœnician word Ipha, handsome; and others, again, from the Celtic If-ach, meaning standing alone, or unsupported. As to Iphis itself, some Syriac

make any narration sufficiently interesting to attract attention, or obtain an audience: whence the actions of gods are intermixed with those of men in the earliest traditions or histories of all nations; and poetical fable occupied the place of historical truth in their accounts of the transactions of war and policy, as well as in those of the revolutions of nature and origin of things. Each had produced some renowned warriors, whose mighty achievements had been assisted by the favor, or obstructed by the anger, of the gods; and each had some popular tales concerning the means, by which those gods had constructed the universe, and the principles, upon which they continued to govern it: whence the Greeks and Romans found a Hercules in every country which they visited, as well as in their own; and the adventures of some such hero supply the first materials for history, as a cosmogony or theogony exhibits the first system of philosophy, in every nation.

antiquarians suppose it to be a corrupted name from Jephthis, that is, the daughter of Jephtha, and so called after him ; from the union of which name with, anassa, which, in the Greek, means, queen, was made up the name of Iphianassa ; as from its union with genia, which signifies descended from, arose Iphigenia. Wherefore, also, the daughter of Jephtha had a place amongst the deities of the Phœnicians, having divine honors paid to her by the inhabitants of Samaria, who celebrated an annual festival in her honour—as we learn from Epiphanius—the origin of which we will see accounted for in the book of Judges.

From the story of Jephthah, who devoted his only daughter in fulfilment of his vow to God, Homer took occasion in his fable of Agamemnon to make him sacrifice his daughter Iphigenia, with all suitable solemnities. Memnon, too, who had been slain by Achilles, after he had come an auxiliary to Priam in the Trojan war, is a farther instance, having been wept\* for, after his death, and worshipped by the Assyrians as a distinguished scion of Aurora—as Oppian relates—with a temple, also, built in Egypt, to

\* *Sunt lachrymæ rerum et mentem mortalia a tangunt.*—This reminds me of the philosophic tears of Xerxes, at the contemplated mortality of his innumerable army ; and as I happen to light upon an unpublished poem—written by a young officer of the artillery corps, merely as a school exercise during his preparatory education—I feel happy at the opportunity of inserting

his honour by the inhabitants of Thebes. And here I cannot avoid reflecting with Vossius on the great

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an extract from it *here*, as a *foretaste* of talents which I have reason to appreciate, and which I doubt not will shine out, some day, an honour to their possessor, and a benefit to his country.

“ Unnumbered plumes are waving o’er the plain,  
The gentle zephyrs wave them back again :  
So golden corn that ripens in the sun,  
Stoops, gently stoops, the zephyrs’ force to shun :  
Wave after wave in soft succession roll,  
Cheer the glad eye, and sooth the musing soul.  
The monarch saw, and high in fortune’s gale  
Pride, hope, ambition, in their turn prevail :  
And as he saw his countless hosts below  
With her bright garland victory crowns his brow  
He looks again, but other feelings rise,  
Rush on his heart, and sorrow dims his eyes ;  
He thinks, he feels—and with averted head  
Soils the proud purple with the tears he shed.  
Why weeps the king ?—’Tis nature at this hour  
Claims her full force, and proves her rightful power :  
By her subdued as by some magic spell,  
In fancy’s ear he hears the funeral knell.  
Knell of those myriads whose bright banners stream,  
While martial music aids the living dream.  
Whose plumes around them cast a moving shade,  
Their souls all fire, their limbs of iron made.  
That fire shall die : those plumes shall cease to wave :  
Those swords and spears shall rust within the grave ;  
Where music floats around, shall silence reign,  
And prostrate banners strew the desert plain.  
Ere one short century shall near be run,  
To tell the dreadful tale shall live not one ;

similarity existing between the Phœnician and the Egyptian sacrificial forms ; and on the extreme probability, that the fleet which first landed in that colony in Spain, consisted not only of Phœnicians but of Egyptians also ; so that both countries may severally lay claim to the honour of the enterprise. I may be allowed just to hint, that it was, probably, from this very cause, that Hercules was indifferently called the “Tyrian” or the “Egyptian.”

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Expunged each name—the mighty and the mean,  
From being’s page, as though they ne’er had been :  
Thus fade the flowers in Tempe’s lovely vale ;  
Thus vanish clouds before the driving gale :  
Thus Time, omnipotent, sweeps all away—  
Grandeur’s proud blaze, and pleasures of the gay.

*Stanley Hornby.*

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CHAP. XXXII.

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*The Cabiri, divinities of the Phœnicians—Their worship in Ireland—Etymology of the name—The Corybantes sacrificing priests of the Cabiri—Whence so called—Vestiges of them in the Geography as well of Ireland as of Spain.*

From the Cabiri, Seward thinks is derived, Cabragh, or Cabaragh, the name of a very ancient Irish town situated formerly near Dublin Castle, but now so incorporated with this Metropolis of the kingdom, that its very limits cannot be pointed out. The name Cabiri itself, he conceives consonant with the Irish word Cabhar, a prop or buttress ; or rather, I take it, with Cabhaire, one who props, a supporter. These deities, he says, the Corybantes invoked, who were the sacrificing priests of Ireland as they were of the Greeks too, on sudden and unexpected emergencies. Whence he supposes it likely, that the above mentioned term of Cabaragh was so called as containing within it, or as being itself a seminary of, the Corybantes.—From the same source would he derive the name of the district of Cabragh, or Cabra, near

Rathfriland, in the county Down; to which we may add Cabra-castle, near Kills, in the county Meath. The Spanish towns of Cabeiro and Cabeiros amongst the Suevi, in the canton of Toledo, savor strongly of the same superstition; which would rather seem derived from Cabiræ, or Cabiria, the sacred rites of the Cabiri; just as the district of Asia Minor, where they were worshipped, was called after them Cabira. Pausanias, too, assures us that a district of Pergamus was called by the name of Cabiris.

Some of the ancients have supposed that the name of the Cabiri was borrowed from that of a mountain in Phrygia, called Cabirus, where they were worshipped with religious solemnities. But the reverse is more likely to have been the fact, and that the mountain was so called after them. They were themselves ancient divinities, belonging to the Phœnicians, which they designated as, Cabirin, that is, great or potent, from the singular, Cabir, which, by the addition of, a, and the expunction of, c—which to them is only an adverb of similitude—becomes abir, that is, strong, or preeminent in fortitude. This word—originally, truly applied to God—the Syrians transferred to Ceres, Pluto, and Proserpine—by some called Axieros, Axicersus, and Axicersa—whose father too they state to have been Vulcan. Therefore it was, perhaps, that in some coins, these deities were represented under the appearance of a man holding in his right hand a mallet, and in his left an anvil.

Some would have them to be Jupiter, Bacchus, and Ceres; others, Osiris, Orus, and Isis.\* Julius Firmicus, in his "Errors of profane religions" says,, that the Cabiri were three brothers, the eldest of whom having been slain by the two others, was enrolled amongst the Gods, and worshipped by the Thessalonians. But this I look upon as foreign from the truth, and merely a fiction of the poets. For the worship of the Cabiri had its origin in Phœnicia, whence it passed over to the islands of the Ægean sea, and more especially to Samothrace and the Imbri, where their religion was flourishingly established, until, at length, it made way to Athens and

\* These were the general gods of Egypt, and such as were worshipped by the king, and his courtiers; for almost every district had its particular deity; Some worshipped dogs; others oxen; some hawks; some owls; some crocodiles; some cats; and others *ibis*, a sort of an Egyptian stork. The worship of these animals was confined to certain places; and it often happened, that those who adored the crocodile, were ridiculed by such as paid divine honours to the cat. To support the honor of their different idols, bloody wars often took place; and whole provinces were depopulated to decide the question --whether a crocodile or a cat was a god?

It does not, however, appear that these people were idolators, in the strict sense of the word, although it is more than probable, that, in many instances, they deviated from the worship of the true god, according to its original purity. Pharaoh, the king of Egypt, calls the God of Abraham, JEHOVAH and ELOHIM, both of which are the highest titles that can be ascribed to the Divine Being, because they include all his inconceivable attributes.

the other cities of Greece, with Spain and all the other colonies which the Phœnicians had planted. There are those, too, who add a third to their number, namely, Kadmus, or Kasmilus, or Kadmilus, whom many suppose to have been the same as Hermes, or Mercury ; for by Varro's testimony, in the Samothracian mysteries, Kasmilus is the name given to a certain officer or attendant upon the sacred rites offered to the great gods, that is, the Cabiri. The natives of the island of Lesbos, also, worshipped him under the name of Kadmus, or Kadmilus, which, by the way, they borrowed from the Phœnicians, in whose language cadmi, means a harbinger : and cadmilac, a forerunner of some news or message. Therefore, also, it was that Mercury was called Hermes, from the Greek word signifying an interpreter, or messenger—which was his province amongst the heavenly inhabitants ; and they who conceive his real name to be originally Celtic, derive it from the words, merc, traffic, and ur, a man ; which eminently accords with the Phœnician word Cnani, or Canani, which signifies not only a Canaanite, or native of the land of Canaan, but also a merchant or trafficer, the inhabitants of that country having been ever intent upon trade, in the furtherance of which, with a view to the improvement of their fortunes, they spent their whole life and energies.

These four Cabiri were worshipped in some shrines as the gods of the deceased ; Ceres, who was also

called Cabiria, as the earth that sustains them ; Pluto and Proserpine as a symbol of hell, wherein they reside ; and Mercury, as their leader and conductor.

A great portion of the leading men of that age used to visit the celebrated temple of the Cabiri, in Samothrace, to be initiated in their mysteries. This journey was undertaken by the heroes of the Trojan\*

\* Sir Isaac Newton brings the æra of the destruction of Troy about three hundred years lower down than any other chronologist had done before, fixing it to the 78th year after the death of Solomon, the year before our vulgar æra 904 ;—and the year of Dido's building Carthage, to the year 883, *i. e.* 21 years after, when Æneas might very well be alive. Those who will take the trouble to examine his book, will find it no easy matter to withstand the weighty reasons he offers in support of his singular opinion. To shorten the reader's labour, I shall briefly mention a few of them.

1. He observes that Virgil agrees with the Arundel marbles. As Virgil relates, probably from the archives of Tyre or Cyprus, that Teucer came from the war of Troy to Cyprus in the days of queen Dido (see *Æn.* I. 623.) and with his father seized Cyprus ; so the Arundel Marbles say that Teucer came to Cyprus seven years after the destruction of Troy, and built Salamis.

2. In the temple built at Cadiz to Hercules, under the name of Melcartus, was Teucer's golden belt, beside Pygmalion's golden bow, by which it appears, that the temple was built in their days, and that they were contemporary.

3. Dionysius Halicarnasseus reckons sixteen kings from Latinus, who reigned in Italy in the time of the Trojan war, to Romulus ; and from him to the consuls were six kings more : which twenty two reigns, at a medium of eighteen years to a reign (taking the lowest reckoning, because many of them died violent deaths), amount to 396 years. These, counted back-

war, by Philip of Macedon, and others—not solely because of the protection and support which they had promised themselves from those deities against dangers and accidents, and more especially storms, but because of the respect which ever attached to any individuals who happened to have the honor of initiation in those solemnities. Heathen writers have omitted all allusion to those mysteries, † either from

ward from the consuls Brutus and Publicola, place the Trojan war about seventy-eight years after the death of Solomon, according to Sir Isaac's first computation.

4. Herodotus, who says Homer and Hesiod, were but 400 years before him, wrote in the time of Nehemiah, i. e. 444 years before Christ. And Hesiod said he was but an age after the destruction of Troy. Now 400, 444, and 60 years more for the time between Hesiod and the war of Troy, bring it to the year before Christ 904, as Sir Isaac reckons.

5. Lastly, in the year 1689, the cardinal points had gone back one full sign, six degrees, twenty-nine minutes, from the cardinal points of Chiron (in the time of the Argonautic expedition) as nearly, he says, as can be determined from the coarse observations of the ancients. Consequently, at the rate of seventy-two years to a degree, 2627 years had then passed since Chiron, which brings us back to the forty-three years after the death of Solomon, for the time of the Argonautic expedition; and the destruction of Troy was about thirty or thirty-five years later. So that all these collateral proofs agree in one point, and fix the æra of the ruin of Troy about one and the same year, viz. 904 years before our vulgar æra.

\* There never was any one religion whatsoever, that had not a particular set of mysteries, which none but a few select devotees could ever attain to. In order to arrive at that pitch of perfection, there have always been such extravagant cere-

some groundless veneration which they thought silence would encourage; or, what appears more certain, from the obscenities of conduct with which they were but too grossly defiled, and to which even the high priests themselves would be ashamed to give utterance. Therefore it was, probably, that during their celebration they made use of a peculiar dialect, unintelligible to the vulgar; which Cambyses very humorously upbraids them with, at the doors of those deities, as Herodotus informs us. Some people confound the Curetes, or Corybantes, with those Cabiri, whilst others think it more probable that they were their sacrificing priests, and more especially of Ceres, Cibele, or Rhea, whose agonising spirit and disconsolate heart for the disastrous loss of her darling Atys, those ministers affected to represent in their devotions, rending the air with the most hideous yells, adding thereto the confused conceit of timbrels and brazen cymbals, running about all the while, and shaking their heads from one side to the other; in short, exhibiting every symptom and gesticulation that madness could suggest.

Strabo conceives the Corybantes were so called from, *coruptontes bainein*, that is, from their walking as if they danced; whence lunatics and frantic

monies to be observed, as were sufficient to surprise, blind, shock, and even confound the inferior class of religionists.

people have been called corybantes. Others think the name derived from *corus*, a helmet ; others from, *corutto*, to butt with the horn, or toss the head ; others from, *crubo*, or *crubazo*, to conceal, as they assisted Rhea in doing with respect to her offspring ; others from, *crouo*, to beat, or make a noise, at which they excelled—clashing instrument against instrument, and metal against metal, bearing the brunt of all upon their sonorous shields, and seasoning the whole with their “most sweet” voices.\*

But in as much as these all, coming from a Grecian source, are disapproved of by some people—as too far fetched, injudicious, and at variance with one another,—they look upon it as more to the purpose, what Diodorus Siculus asserts, namely, that the Corybantes were so called from Corybas, the son of Cybele, by Jasion ; or from another of the same name, who conveyed into Phrygia the sacred rites of the mother of the gods, and named the directors of her religious ceremonies after himself. But Corybas, the son of Cybele, belongs to mythology ; and as it appears from other sources, that the names of Cybele and the Cabiri took theirs from Phœnicia, I consider the same may be said of the Corybantes, who were the officiating ministers of the Cabiri ; for in the Phœ-

\* Such is the origin of drums, and although they make at present a distinguishing figure in our armies, yet they were no more, originally, than implements of idolatry and superstition.

nician language, Corban, or Coriban, means a gift or offering presented either to God, to idols, or to men ; as it does also, the treasury, or the coffer, in which such presents were deposited ; and idolators took occasion subsequently to transfer the name to their shrines or chapels ; and, as the superintendants of such shrines had the charge and custody of all donations consigned to them, they thence, naturally, were denominated Corybantes. Or they may have assumed to themselves the name from, Coribin, meaning kinsfolks, kindred, or relatives, with a view to conciliate the affections of the populace from the familiarity of its tone.

The geography of Spain appears still to retain some vestiges of the names of Corybas and Corybantes in that of Corbate, a town situated in the province of the Vaccei; Caravainos, Caravion, and Caravanzo, amongst the Astures; Corbite, Curbian, and Curantes, in the district of the Suevi. The learned men of this country also may, perhaps, please to consider whether the proper names of, Corballys and Corbally, with that of Carbery and Lake Corib, as also that of, Corribinny, which is a promontory situated near the harbour of Cork, and on the summit of which is still preserved an ancient sepulchre, may not be vestiges of the same name. The analogy too, which we may observe between Camilus, or Kadmilus, a name of Mercury, and the names of certain Irish towns, such as that of Camlin, in the

county Antrim; Camolin, in the county Wexford; not forgetting that beautiful and delightful mansion belonging to Lord Mount Norris, near Gorey, in the same county, called Camolin-park, deserve especial and particular notice.

To me, at least, it is extremely probable, that, the ancient city of Camala amongst the Astures in Spain, was so named from the Phœnician worship of Camilus, or Kadmilus; though others consider it a Grecian name, from, Kemelaia, a little olive tree—to which I must add the names of, Cameles and Cama-  
leno, towns of the Astures; Camellera, a village of the Ilergites, and Comillas, a maritime town of Cantabria.

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## CHAP. XXXIII.

*Fire worship in Ireland—By whom introduced—Ur a city of the Chaldeans, why so called—Called also Camerina, and why—Vestiges of these names in the geography of Spain—The religion of fire transferred from the Phœnicians to other nations—The Estia of the Greeks, and Vesta of the Romans.*

That the ancient Irish were worshippers of fire is a point upon which the antiquarians of the country are all unanimous.—But whether they derived the superstition from the authority of the Celts or Phœnicians, is what has not yet been determined, though closely contested by the partisans of either side. I think, however, the controversy admits of a very easy solution, if we but attend to the rise and progress of the worship itself, as well as the names of certain localities in this island, which are considered to bear a direct reference to it.

The first, then, who, according to Vossius, ordered fire to be worshipped as a deity, was Nimrod,\* whom

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\* Or, rather, in whom they considered the Belus, or Sun, to be personified. He resided for some time at Babylon, but

the Gentiles called, Belus, that is, master or lord. From this circumstance, Ur, a city of the Chaldeans, in which sacrifices used to have been performed to fire, obtained its name, as it did also those of Urge, Urie, and Camarina ; for, *ur*, *or*, *or*, means a flame or blaze of fire, or the hearth wherein it blazes ; *camar*, as before observed, to burn ; *cumarin*, idol priests, and *cumarith*, the office of priesthood. But as from, Urge and Ur, I conceive were named those very ancient Phœnician cities of Spain, called Urci and Urgellum ; as well as that extensive and flourishing district in Ireland, which formerly constituted a dynasty in itself, and comprehends within its compass the modern counties of Louth, Armagh, and Moneghan, I mean Orgeal.—And as from Camarina, I imagine, were denominated Camarena and Camarenilla, towns of the Carpenti ; with an Camorina—both town and river—of the Suevi, near

Nineveh was the grand seat of his empire. This city was built on the eastern banks of the river Tigris, and was one of the largest ever known in the world. It was about sixty miles in circumference ; the walls were one hundred feet high, and so broad, that chariots could pass each other upon them. They, were furthermore, adorned with fifteen hundred towers, and each of these two hundred feet high ; which, may, in some measure, account for what we read in the book of Jonah, that Nineveh was an exceeding great city, of three days journey.

Her lofty towers shone like meridian beams,  
And asa world within herself she seems.

Compostella ; in all of which fire worship was instituted by their several founders.—So from the plural, Urin, signifying, hearths, or fires lighted, do I think it exceedingly probable that the river Urrin in Ireland, in the county of Wexford, and barony of Scarewalsh, had been denominated. Again the town of Uregare, in the barony of Coshma, and county Limerick, is obviously compounded of, ur-egar, meaning, a shrine dedicated to fire ; or else, of, ur-egur, an altar consecrated to the same. Urglin, too, the name of a village in the barony of Catherlough, county Carlow, is made up of the words ur-glin, a manifestation, or revelation of fire ; or, ur-galglin, fire in a round heap of stones ; for, glin, in the Syriac, means heaps of stones, as well as it did, a manifestation ; and galglin, rotundities, or roundnesses. It is not improbable but that there might have been erected there some one of those round towers so frequent in this kingdom.

St. Jerome makes mention of this fire worship amongst the Chaldeans, whose whole country, from the same circumstance, was called, Orkoe. The Persians too, had their, ur ; and it is well known that they held fire in great veneration, having first only worshipped it as a symbol of the deity, but this figurative worship gradually passed into actual and downright homage, until, in the progress of time, as Lucian observes, they were content with no less than offering sacrifices to it.

The same is asserted by the ancients of the Medes, from whom this superstition was transferred to the Syrians, and from them again to other nations inhabiting Asia ; nay, to the Cauromatians, Macedonians, and Cappadocians, whose Magi were called “ Puraithoi,” that is, fire kindlers, and their temples “ Puraitheia, that is, places wherein fire is kindled, which latter, we may add, consisted of “ immense inclosures in the centre of which was erected an altar, where the magi used to preserve a heap of ashes, besides the ever burning fire,” resembling, as D’Alton affirms,\* our

\* Yes, but Mr. D’Alton, and Mr. Higgins, (Celtic Druids,) and all the other *fire votaries*, should know that those fire temples of the Ghebres, were nothing more than, what Dr. Hurd, an ocular witness, has appropriately styled them, viz. “ *sorry huts*,” — the ancient ones, being, according to Sir John Malcolm, arched *vaults* about fifteen feet high ; and the modern ones, according to Captain Keppel, without any covering at all ! Hanway, who appears to have misled all our fire speculators, fell into a similar mistake, himself, with respect to the “ Round Towers,” or Budhist Temples, which he met with in the east— calling them, “ *fire temples*.” — Yet, by and by, when he has occasion to describe an *actual* fire temple, he represents it as a *vault*, not *exceeding, in height, ten or fifteen feet*, of which, by the way, we have several still in Ireland, before hinted at in an early note in this volume, and distinct altogether from the “ Round Towers,” which are specimens of the *finest* architecture extant in *any* country. In 1820, Henry de Loundres, archbishop of Dublin, put out this fire, called “ *unextinguishable*,” — which had been preserved, though a remnant of the pagan idolatry of Baal—from the earliest times, by the nuns of St. Brigid, at Kildare. It was re-lighted, and continued to burn until the

Irish “Round Towers,”\* as well as the “Atush kudu,” or fire chapels, which Zoroaster had ordered to be

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total suppression of monasteries; the ruins of the fire-house and nunnery still remain, and bear no relation to the “Round Towers.” Here was Dr. Villanueva’s *greatest* mistake.

\* As the benefit of light is best known when contrasted with darkness, so truth is the more admired for being compared with falsehood. On this principle it was that the early missionaries of the Christian church have proceeded in Ireland. Finding, on their arrival, a hallowed regard attached to those localities, whereon stood the memorials of previous *Pagan* adoration, the best use, they conceived they could make of this “regard,” was, to erect, on the same “localities,” *Christian* houses of worship; to, at once, conciliate the prejudices of those whom they would fain persuade, and divert their adoration from the *creature* to the Creator.

We observe, accordingly, mouldering in decay, beside *each* of the *three species* of ancient Irish worship, the Celtic, the Budhist, and the Druidical—the *first* and *last* of which became *ultimately* identified, and of which the Cromleachs and Mithratic caves are the memorials; while the “Round Towers” represent the *purer*, the *bloodless*, and the *inoffensive* Budhist faith—Christian ruins of more *modern* structures, yet venerable in antiquity, and composed by architects who could not vie in skill, of either design or cement, with their pagan predecessors.

And yet upon this single circumstance of contiguity to Ecclesiastical dilapidations—coupled with the bas-relief of a crucifix which presents itself over the door of the *Budhist temple* at Donoghmore in Ireland, and that at Brechin in Scotland—have the deniers of the antiquity of those venerable edifices, raised that superstructure of historical imposture, which, I promise them, will soon crumble around their ears, before the indignant effulgence of regenerated veracity. It might be sufficient for this purpose to tell them that they might as well, from this vicinity, infer that the Cromleachs were also erected

erected. These ancient temples of Cybele or Vesta, *wherein was preserved the perpetual fire*, were

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by the early missionaries, as they would fain make out, by *precisely the same* mode of inference that the Budhist temples, or Round Towers, had been ! But this would not suit. They could find no ascription associated with Christianity, to which to assign the Cromleachs ;—and thus have the poor missionaries escaped the cumbrous imputation of having those colossal pagan slabs affiliated upon them.

Not so fortunate the towers. After ransacking the whole catalogue of available applications, appertaining to the order of monastic institutions, with which to *siamise* those temples, the Royal Irish Academy have at last hit upon the noble and dignified department of a—*dungeon keep !* or, *lock up !*—as the sole use and purpose of their costly erection !

Now, if the monks possessed the secret of fabricating those Round Towers, or *even the materials* whereof they are constructed—being, in some instances, an *artificial* substance resembling a reddish brick, squared, and corresponding to the composition of the Round Towers of Mazumderan ; or else, when *natural*, a reddish grit, or pudding stone.—Why were not the monasteries, the more important edifices, according to our would-be-antiquaries, composed of the same elements ? and is it not strange, that all *elegance* and *extravagance* should have been lavished upon the *appendages*, while *uncouthness, inelegance, want of durability, or other architectural recommendation*, are the characteristics of, what they tell us were, the *principals* ? Yet, neither in *the Monasteries, nor in any other Christian structure*, do we meet with those materials above described, either *generally or partially* ; except where the ruins of a neighbouring “ Round Tower” have made them available—which, in itself, is sufficient to overthrow, for ever, the anachronisms of those who would deny the existence of the Round Towers anterior to the Christian æra.

called by the Irish, Tlachgo, which some would derive from the Irish word, *tlacht*, the earth, the world.

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But the sign of the *crucifixion* remains yet *unanswered*? and, no doubt, my opponents fancy that it will *remain* so ; and, nay more, *unanswerable*, unless attempted to be evaded by the pretext of *interpolation*. No such thing.—*Haud tali auxilio, nec defensoribus istis tempus eget*. The genuineness of this *emblem* and of the other *signs* which accompany it, is at once the triumph of my truth and my discovery. Do I mean to say that the crucifixion of Jesus Christ can bear any relation to the doctrine of Budhism? That is the question which *ignorance* will ask. But our Saviour was not the *only one* who was crucified for his faith. In my work upon the “Round Towers,” I have shewn that Budha, in *whose honor those temples were constructed*—was *crucified also*, in sustainment of a religion the *very counterpart* of Christianity, differing from it only in priority of date.—And I have given, at the same time, an effigy of this idol, representing his godship in this attitude of crucifixion ; which, with two other effigies, all representatives of Budha—in different bearings of his *incarnation*—have been dug up in the bogs of Ireland, and *reserved for me to develope* and elucidate.

Struck with this extraordinary similitude between the Christian and the Budhistical religions, the Jesuits—who went to convert the Beduins on the coast of Guinea, Madagascar, Socotra, and the countries thereabout—and unable, furthermore, to account for the veneration which those heathens universally paid to the *cross*—all of them, without exception, wearing it about their necks—while they celebrated their divine service in Chaldee, a dialect of our ancient Irish—concluded *most absurdly*, that Budhism must have been a modification of Christianity before promulgated,—whereas Budhism was *propagated* many thousand years before Christianity, or Brahminism either ; and this *cross* was the symbol of *Budha crucified*.

But it more properly comes from the Phœnician, *thlal*, he exalted, in conformity with the elevation of those edifices. Nay, the word, *clogha* itself, the Iberno Celtic denomination thereof, appears to me of Phœnician origin, from *clach*, he shut up, in reference to the fire ; for the Phœnicians called these fires, *cammia*, from, camas, hidden ; because that in them was preserved the fire concealed. See Collect. de Reb. Ibern. p. 308. From the Greeks, the practice of worshipping fire passed to the Romans, who worshipped it under the name of Vesta ; for it is past dispute that by Vesta, or the Grecian Estia, was meant not only Cybele, but also a public hearth, or fire place. But as all sacred names have been derived from the east, so were Estia and Vesta, from,

It will readily be believed, therefore, that my indignation and my disgust were, in no small degree, excited, on reading an article in the “ Dublin Penny Journal,” written by Mr. Petrie, representative of the *antiquarian* literature ? of the Royal Irish Academy—in which, having never once *dreamt* of Budha or his crucifixion—he *ignorantly attempts*—but with a confidence which, in my ears, sounded as blasphemy—to identify the above *image* with that of our saviour Christ ! As I would fain hope, however, that this *error was encouraged* from *any other cause* rather than what has been broadly affirmed—a prejudice to me personally, I forbear—for the present—saying more upon the point, as—having appealed from the tenor of the late decision—I have adopted a course to remove *every pretext* for incertitude and scepticism ; after which, if my just reward be withheld, or viciously neutralized, I shall make no secret of the proceedings.

es, fire, and iah, one of the denominations of the deity; tantamount to the “God of fire,” or the “fire of God.” Means were taken also to preserve ever burning the hearth of Vesta, as the Romans appointed virgins to the superintendance thereof, while the Greeks elected widows, well stricken in years, as best adapted to the office. Upon which Tullius says, “vestal virgins guard in the city the eternal fire of the public hearth.”

Besides the name of Urrin, Uregare, and Urglin, there occur others in the topography of Ireland which evidently borrowed their origin from this worship of fire; Delgany for instance, or, Delgueny, as it is otherwise called, being the name of a village in the county Wicklow, Baxter conceives denominated from delgue, or delga, an old British word, signifying an idol or image; whence the Delgovicia of Antoninus, the modern Wighton, he looks upon as equivalent to “the sacred image;”—for there was a celebrated temple belonging to some idol in a certain village thence called Godmundam, that is, the divine mouth. But to my mind, Delgany is a Phœnician name derived from, delkin, which means a burning fire, the root of which is, deleche, blazed or burned. From this worship also, would seem to be derived the name of the ancient district of Duleek, which at present forms both a barony and borough town in the county Meath; for, in the Syriac language, du-leek, signifies an immense fire. Thus in the Syriac

version of the gospel according to St. John, verse 35, it is said, “he was (dulek) a burning light.” From the same root was named the Phœnician town of Delica, amongst the Cantabrians in Spain.

Aire-Caldachiaroc, the name of a district in the county Tyrone, seems to me to be compounded of the Phœnician words, hair, he kindled a blazing fire; Caildai, a Chaldean; and, chiric, an enclosed place, or chirac, a citadel; intimating altogether, a fortified place, where the Chaldæans—the name by which the Phœnicians designated all magicians and soothsayers—used to worship the sacred fire. According to the testimony of Strabo, as we have just before observed, the fire temples consisted of immense enclosures, in the centre of which, upon an altar, was preserved the perennial hearth. From the word, hair, too, which indicates the worship of fire, it is probable that the Phœnicians had designated the town of Airoa, in the county of the province of the Brigantes in Spain; as also that of Aireje, Aireja, Airesa, and Aireche amongst the Lucanians, who were also a colony of the Phœnicians.

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CHAP. XXXIV.

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*The worship of Baal in Ireland—Various names of Baal—The Babylonian Bel—The Edessenian—The Phœnician—Jupiter Thalasius—Bel with the Celts meant Sol—Whence the Irish designated the first day of May—Origin of the word Grian—Grange Mountain—Greenfield—Green Island—Green Mount, &c.—The Cities, Countries and Nations that derive their name from Baal—Origin of the names Merns, Foggart, Feighe, and Feigh—Meaning of Baali.*

There are innumerable names in the Irish topography, which point out to the eye the extensive prevalence, at one period, from one part of the kingdom to the other, of the Phœnician worship of Baal, who was the principal deity of that people. Some of those places begin with the singular Bal or Bel, and Bally or Baily: others by the plural Balin and Ballin, or Ballim. There are, I know, those who derive all these from the Irish, ball or bail, a place, coast, or margin; or from, balla, a wall or fortification. This may be true of some of them, but by far the greater part of them, if not evidently, at least, very probably,

savor of the worship of this idol. But though my intention is to shew this more fully in my forthcoming work on the Phœnician Geography of Ireland, I flatter myself that my learned readers will not think I trespass upon them too much, if, in the interim, I give them a few as a specimen.

Baillie Boroug, a town in the county Cavan, province of Ulster, beside a fort of the same name. Very probably, this may come from the Irish words, baill, grateful, delightful, pleasant; and borg, a district or village, corresponding to the Teutonic borough; or from the Phœnician words, ballei, ancient; or ballia, the same in the feminine; and barg, a tower; or barga, a villa, a hut, which were in use amongst the ancient Persians and Chaldæans; but now they are not read of but amongst the Arabian writers.

Yet I look upon it as more likely, that, Boroug, is a corruption of the Phœnician word, borac, implying genuflexion, from barac, he bent upon his knees; and that Baillie, too, emanates from Baal, under whose veil the Phœnicians worshipped several idols, of which we will discuss a little more diffusely when opportunity shall offer, because that very many of our Irish towns and little villages have been denominated after them. The Sidonian Belus, the Phegorian Belus, and the Babylonian Belus, were almost the same in reality as the Jupiter Olympius, Jupiter Latiaris, Jupiter

Cretensis ; or the Apollo Clarius, Apollo Delphicus, Apollo Selinnutius, &c. &c.\*

The word Bel, omitting the letter, *a*, after the manner of the Chaldeans, was peculiar to them and the Babylonians. Thence the Greeks and the Latins indiscriminately call the Phœnician Baal, Bel—utterly regardless of Eastern dialects. Perhaps the temple of Belus, the Babylonian, was the “great house,” which Periegetes mentions, that Semiramis erected to Belus in the Babylonian citadel. Bel was worshipped from the earliest times at Edessa, a city of the Phœnicians ; as was also Mercury, whom they name Monimus ; and Mars, whom they name Azizius,

\* The primitive religion of the Greeks, like that of all other nations not enlightened by Revelation, appears to have been elementary, and to have consisted in an indistinct worship of the sun, the moon, the stars, the earth, and the waters, or rather of the spirits supposed to preside over those bodies, and to direct their motions and regulate their modes of existence. Every river, spring, or mountain, had its local genius or peculiar deity ; and as men naturally endeavour to obtain the favor of their gods by such means, as they feel best adapted to win their own, the first worship consisted in offering to them certain portions of whatever they held to be most valuable. At the same time that the regular motions of the heavenly bodies, the stated returns of summer and winter, of day and night, with all the admirable order of the universe, taught them to believe in the existence and agency of such superior powers ; the irregular and destructive efforts of nature, such as lightning and tempests, inundations and earthquakes, persuaded them that these mighty beings had passions and affections similar to their own, and only differed in possessing greater strength, power, and intelligence.

as you may see in a hymn to the sun, composed by Julian the Apostate, who acknowledges that the sentiment and the information here alluded to, was derived from Jamblicus the Syrian, who had been once his preceptor. As bearing reference to this Phœnician Belus, it is that we are to understand what is said in the II. Kings, xvi. 31, 32, where King Achab in compliment to his father-in-law, Ithoboal, King of the Sidonians, is recorded as having consecrated a temple to Baal in Samaria, called Beth Baal, that is the shrine or chapel of Baal. But the Syrians have handed down from age to age, that this Belus, who was called the Jupiter Thalasius, or Marine Jupiter of the Sidonians, and who, Hesychius mentions, had been worshipped in Sidon :—the Syrians, I say, have a tradition that he had descended from this latter place, which was a maritime and flourishing commercial city of Phœnicia. The Europeans called Belus by the names of *Zeus*\* and *Jupiter*, as applied to whom we are to receive that sentence in the first

\* As the maintenance of order and subordination among men required the authority of a supreme magistrate, the continuation and general predominance of order and regularity in the universe would naturally suggest the idea of a supreme God, to whose sovereign control all the rest were subject; and this ineffable personage the primitive Greeks appear to have called by a name expressive of the sentiment, which the contemplation of his great characteristic attribute naturally inspired, *Deus*, signifying, according to the most probable etymology, reverential fear or awe. Their poets, however, soon debased his dignity, and

Æneid, where it is said, that “ he filled with wine a goblet, which Belus and all descended from Belus, were accustomed to fill ;” for the Carthaginians had sprung from Phœnicia, and the poet is here speaking of the libation of Dido, their queen. Stephanus also relates, that there was a temple in honour of the Carthaginian Belus or Baal, in Balis, a city of Lybia.

Bel, in its diminution from Belin, meant, with the Celts, Sol or Apollo ; which they borrowed from the Phœnicians, the authors of this superstition, and to whom Baal, Beal or Bel expressed the sun, which they originally worshipped with human sacrifices, as we have mentioned, afterwards substituting the brute creation. Hence the first day of May, in Irish, was called La Baal teinne, that is, the day of the fire of Baal ; and several of our Irish mountains still retain the name of Cnogreine, that is, mountain of the sun ; in numbers of which you may yet see the ruins of heathenish altars and chapels ; for the sun is supposed to have been called Grian, Gren-ur, or Gren-or, in Irish, from the circumstance of the worship paid thereto ; which accords with the Grynean Apollo of Homer, and Grynæus, a town of Asia Minor, where, as Strabo asserts, is a temple, and an oracle, and a grove sacred to Apollo, and celebrated for their an-

made him the subject of as many wild and extravagant fables as any of his subject progeny ; which fables became a part of their religion, though never seriously believed by any but the lowest of the vulgar.

tiquity, together with their other attributes. To these we may add the river Granicus, as called also from the sun, since its source lay in mount Ida, which was sacred to Apollo, and where the Idean stone was preserved, upon which Homer asserts that Hector was in the habit of sacrificing. From the same worship of the sun was named Grange, a consecrated mountain near Drogheda, formerly Tredagh, which is a town in the county Louth, where O'Conor testifies is to be found a circle of immense stones,\*

\* This extraordinary monument or pyramid, or rather subterraneous temple, which is now but a ruin of what it originally was, covers two acres of ground, and has an elevation of about seventy feet; but its original height was not less than one hundred. It is formed of small stones, covered over with earth; and at its base was encircled by a line of stones, of enormous magnitude, placed in erect positions, and varying in height, from four to eleven feet above the ground, and supposed to weigh from ten to twelve tons each. Of these stones, ten only remained about fifty years back; and one has since been removed. About a century ago, there was also a large pillar stone, or *stele*, on the summit of the mount, now also destroyed. These stones, as well as those of which the grand interior chamber is built, are not found in the neighbourhood of the pyramid, but have been brought hither from the mouth of the river Boyne—a distance of seven or eight miles. The stones of which the entire structure consists, are of great size: those which form the lintels or roof of the gallery, are but six in number; and, of these, the first is twelve feet four inches long, the third eighteen feet, and the fifth about twelve feet; the breadth of these stones is not less than six feet. The tallest of the upright ones forming the entrance to the recess, is seven feet six inches in height, and its companion seven feet. The

and other vestiges of idolatry, of wonderful magnitude, as appears, also, in the descriptions of Llhuydh and Pownall. These and other such vestiges of the sacrificing priests, are even at this day called Leab thacha na bh Feine, or the monuments of the Phœnicians.

From the sun's worship, too, it would seem that Greenfield, which is situated by the banks of the Blackwater, in the county Cork, had obtained its name ; as well as Green-Island, which lies in Donaghdee harbour, in the county Down ; Green-Mount, a town in the county Louth ; Green-Hills, which are the summits of certain mountains in the county Kildare. But we should observe, that *hill*, which with us means a mountain, meant with the Phœnicians, an idol, and was spelled with one, *l*. The Irish word Grian or Green, too,—the sun,—is derived from the Phœnician Krew, the sun's ray or splendour.

Hence the Irish call the zodiac or sun's revolution, by the name of Grean bheach ; and a sun dial, by

vase or urn within this chamber, is three feet eight inches in diameter ; that in the opposite chamber is displaced from its supporter : these urns are of granite. On the first examination of the interior, a pyramidal or obeliscal stone, six or seven feet in height, is said to have stood in the centre, near which the skeletons of two human bodies were found ; and about the same period, two gold Roman coins were discovered on the *top* of the Mount—the one of the elder Valentinian, and the other of Theodosius.

the name of Grian clog, that is, a solar clock ; to this I refer the names of Cnoc Greine and Tuam Greine, that is, hills of the sun ; very many of which, as the Irish writers attest, were remarkable for idolatrous altars ; Aois-Greine, called Cnoc-Greine, from the hill of the sun, lying in the county Limerick, up to the suburbs of the very city. And although Aois may well be derived, as O'Conor imagines, from the Irish word Aos, which signifies a religious sect or society, because *there* formerly a certain leading sect of the Druids was worshipped, or paid worship themselves ; yet the Irish word, aos, itself, must be derived either from the Phœnician, aoz, he assembled ; or, aos, he was assembled. Likewise the name of that Druidical altar, called Granny's\* Bed, near Fermoy, in the county Cork, is supposed to have been corrupted from Grean Beacht, which is usually interpreted, the sun's circle. I prefer, however, the word, bed, which is, the Phœnician, beth, meaning a house, a shrine, a temple.

The Phœnicians named some of the cities of their country from the name of Baal ; for instance, Baal

\* Caile, or Granny, that is, "old hag," the name of a giantess, who devoured all the children of the neighbourhood, corresponding with the destructive goddess, Calee, of the Brahmins, whose neck is ornamented with a chain of human skulls, descriptive of the human sacrifices which were annually offered to her in Hindostan.

Meon, mentioned in Numbers xxxii. 38 ; Baal Hæmon, in Canticles viii. 11 ; Baal Zephon, in Exodus xiv. 2 : for the story of Aben Ezra is, that this idol was constructed by Pharoah's Magi, in imitation of the position of the heavenly bodies, and placed beside the Arabic Gulph, with a view to observe and retard the Israelites,—being vested with the power of inveigling them on their march, and diverting their course from their heaven-ordained enterprise. The Phœnicians, also, gave the name of, Baal Gad, to a part of Mount Lebanon, beginning within the precincts of their own jurisdiction, under Tyre, afterwards called Gibel ; and the plain of Jericho, they called Baal Thamar, as you would say the palm-grove of Baal : for, Jericho, itself, was called Thamar, or the city of palms, from the numerous plantations of this kind with which it was environed and ornamented. Of this Phœnician custom of consecrating to Baal the names of cities and of people, Spain still retains evident proofs, in the names of Balin and Balina, towns belonging to the Astures and the Galicians ; as it does, also, in Balimana, a village of Celtiberia. Madrid had formerly a gate, opposite to the river Manzanares, named Balnadu, comprising, in its formation, the Phœnician, Baalin dub, that is, the river dedicated to Baal ; or beside the temple of Baal ; which I shall also prove, in its proper place, to be the etymology of *Dublin*. So also Baillie Boroug would

seem to have been a town or temple of Baal ; or as, bending the knee before Baal.\*

But it is not only to the names of places and cities, but, also, to those of men, that we can adduce the most copious instances to show, that the name of Baal was added as an honorary adjunct. Certainly, we may trace it in the final syllable of those ancient and distinguished Carthaginian appellatives — Annibal, Ardrubal, and Adhubal. The Easterns, too, have very often modelled their names after the same plan, as we may see in the first syllable of Beladane; the last of Ethobale; and several others of the same kind. And Daniel, the prophet, was called Beltzazar, that is, “ according to the name of my God,” as that tyrant, Nebuchadnezar, expresses it.

That the Phœnicians had introduced into Ireland, as they did into Spain and other colonies, the worship, sacrifices, dances,† and other religious rites, instituted

\* The Burates celebrate a kind of sacrifice, twice or thrice a year, which consists in driving stakes through their he-goats and sheep, whilst they are alive, and planting them before their tents. They keep constantly *bowing their heads to these victims*, till they expire.

+ We are awakened from our first sleep by the sounds of tinkling instruments, accompanied by a chorus of female voices. I looked out of the window, and saw a band of thirty damsels, at least, come tripping towards us, with measured paces, and animated gestures. The moon shone very bright, and we had

in honor of Baal, is as clear as the noon-day, from numberless names of the topography of the country. The memory of this superstition is preserved to the present day, in the islands of Ebudæ, Eboniæ, or Evonas, situated in the Deucaledonian sea, and whose number is not known, but called, by the Scoto-Brigantine Irish by the modern name, Inseu Gal, or the Brigantine Islands. For as Martin, who is by far the most accurate and most diligent describer of them, has shewn, it is usual amongst them to apply to persons, who happen to stand on the brink of any difficulties, the expressive proverb of their “standing between the two fires of Belus;”—alluding, of course, to the bloody sacrifices of youths and infants, who, in honor of this idol, as we have often before mentioned, were cruelly burned between two funeral piles. Nay, more, the very word “funeral pile” was, by the Anglo-Saxons, called Bæl-fir ; and a priest, by the Aremorici, was designated Belec, as you would

a full view of them, from their entering the gate of our street, until they reached our house. Here they stopped, and spreading themselves in a circle before the door, renewed the dance and sung with infinite spirit, and recalled to our minds the picture which is so fully given of *these dancing females in holy writ.* It seems that they took our house in the way to the river, where they went down to bathe at that late hour, and to sing the praises of the benevolent power who yearly distributes his waters to supply the necessities of the natives.

*Irwin's Voyage up the Red Sea.*

say, the minister of Bel or Baal. Whence, too, may I ask, comes the Vulcan of the Romans, unless from the Syriac, Bel-canna, which is the Celtic, Belcan, that is, the burning hot Bel or Baal ?

Furthermore the Irish, Samhain, or sacred season, appears to me to have originated from, Shamain, which was another name for Baal amongst the Phœnicians, in whose language, Shamain, literally expresses, the heavens ; and, by Synechdoche, the god of heaven, or who dwells therein. An, likewise, in Irish, signifies a planet ; and, samh, the sun ; whence after the manner of the Phœnicians, who looked upon the sun as the only god in heaven, as Phylo Bybliensis, the interpreter of Sanchoniathon mentions, they worshipped this planet under the name of Baal. Respecting which, Augustine, on Judges xvi, says, “The Carthaginians seem to call Baal, the Lord. Whence they are understood to say, Baal-samen, as if, the lord of heaven—the heavens with them being called, samen ;” where instead of, samain, we perceive that he uses, samen ; in conformity, perhaps, with the Phœnician dialect of that age. But this very deity, which the Phœnicians styled Bealsamen, or lord of heaven, was no other, as Philo remarks, than the Olympian Jove, or the Jupiter of the Grecians. And observe now the origin of the Irish words, samh, (the sun) and samhain, (sacred season,) for the sun’s circuit round the earth, or more properly, of the earth round the sun, is a mea-

sure of time, and this measure, which they ascribed to their deity, they naturally looked upon as *sacred*.

To this too, I refer the etymology of Merns, the name of one of the Scotch counties—one of its most fertile, I may observe, both for tillage and pasture. For what else is it, with a slight alteration, than Marnas, the idol of Gaza, a city of Palestine, by which name the Gazeans affected to worship Baal ; for Mar or Maran, in Syriac, if you look to the ages after the captivity, is interpreted the same as Baal ; hence in the Phœnician, marnas, or marnasa, means the divinity, or lord of mankind.\* When the island of Crete adopted the worship of this idol, he was called by its inhabitants, Jupiter Cretensis ; so that you see the Cretans borrowed their Jupiter from the Phœnicians, not the latter from the former. And they transferred their idol Marnas, with their own ancient name into the British isles. The same conjecture gains countenance in Foggart, a town in the county Louth, province of Leinster ; for under this name there seems to lie concealed the idol Fegor, or Baal Fegor, which the Moabites worshipped, and

\* We read in I. Kings, xix. that when Elijah the prophet was called upon, by the “still small voice,” in the wilderness, he answered, that he only was left in Israel to worship the true God. But let us remember the reply ; “I have seven thousand in Israel, who have not bowed the knees unto Baal, and mouths that have not kissed him.”

which St. Jerome, commenting on a verse in Hosea, affirms “we may pronounce to have been” Priapus. Although others think the name derived from Fegor, a mountain in the country of Moab, opposite the desert of Jesimmon, in which Baal, or as Suidas calls him, Beal, had a temple and religious honors paid him, which may have been the origin, perhaps, of the Irish† words, feighr, a hill, and feigh, bloody, in allusion to the human victims immolated to this idol. Finally, Bel, or Baal, is a name impiously given to other images also, whether of stars, or of heroes, the memory of which they would far rather cherish, and was to them more dear.

But the Baali, here indicated, does not only mean Baal, but, my Baal, or my Lord, which name was originally given to the true God. The Israelites, with propriety and devotion, called God their Baal, before that God himself, from the frequent application of that name to profane divinities, forbade its farther use. That the Phœnicians had often used Baali for Baal, is evidenced by the very localities and local names of this country, for instance, Ballibofy, Ballyboughan, Ballibrack, Ballibur, Ballicary, Balinglas, or Beal-tine-glas, a mountain in the county

† Yet the chastity of the women, and the bravery of the men, are traits of the national character on which these people, *not without justice*, pique themselves.—*Philos. Surv. of the South of Ireland.*

Wicklow. This was the great Beal-tinne of the southern division, in which were lighted fires by the idolatrous natives, on the first day of May and August respectively, in honor of the sun. In its vicinity are to be seen, to this day, several altars and monuments of ancient superstition. The word is usually translated in Irish, Beal-tinne-glass, that is, the custody of Baal's fire, or the fire of the mysteries of Baal, because of the fires then lighted by the Druids.

From this worship of Baal, or the sun, and of Saturn—as also from the veneration paid to Astarte, and to fire, for which the Phœnician colonists of Ireland, and their Druids, or sacrificing priests were conspicuous beyond all the nations of the west—Ireland was designated the “sacred Island,”\* by them-

\* The land of *beauty* and of *grandeur*, lady,  
Where looks the cottage out on a domain  
The palace cannot boast of. Seas of lakes,  
And hills of forests ! crystal waves that rise  
'Midst mountains all of snow, and mock the *sun*,  
*Returning* him his flaming beams more thick  
And *radiant* than he sent them. Torrents *there*  
Are bounding floods ! and there the tempest roams  
At large, in all the terrors of its glory !  
And then our valleys ! *ah, they are the homes*  
*For hearts !* our cottages, our vineyards, orchards—  
Our pastures studded with the herd and fold !  
Our native strains that melt us as we sing them !  
A free—a gentle—simple—*honest* people.

*Knowles.*

selves, and by the Bards,\* and by other states; and the first head-land which presented itself to the Phœnicians on their sail from Cornwall to Ierné, was characterised by the epithet of the “sacred promontory.”† In Irish, the word “sacred,” or otherwise, fatal “island,” is Inis-fail; which originated from the

\* Of the ancient bards or poets, Lucan makes this mention in the first booke of his *Pharsalia*.

“Vos quoque fortes anima, belloque peremptas

“Laudibus in longum vates dimittis ævum,

“Plurima securi fudistis carmina Bardi.”

The word signified among the Gaules a singer, as it is noted by Mr. Camden, and Mr. Selden, out of Festus Pompeius, and it had the same signification among the British. Sir John Price in the description of Wales, expounds it to bee one that had knowledge of things to come, and so (saith he) it signifieth at this day, taking his ground (amisse) out of Lucan’s verses Doctor Powell, in his notes upon Caradoc of Lhancarvan, saith, that in Wales they preserved gentlemens armes and pedigrees. At this time in Ireland the bard, by common acceptation, is counted a rayling rimer, and distinguished from the poet.—

*Sir James Ware.*

The true origin of the word “Bard,” however, was *as much unknown to Sir James himself as to any of the above authorities*. It being but a *modification* of *Boreades*, the name of the ancient Irish priests, as I prove in my work upon the “Round Towers.”

† Opposite to “Hartland point, or Herculis promontorium, on the Irish coast, is “Carnsore point,” which in Irish is equivalent to “promontorium sacrum;” for “carne,” from the oriental kerón, “a horn,” is usually applied to those sacred mounts or high places on which Pagan temples or altars were wont to be erected; and “soire,” corresponding to, *surya*, of the same import, in Sanscrit, signifies in Irish, “the rising sun,” or the

prophetic stone, called liack-fail,\* or stone of destiny, used by the ancient Irish kings during the ceremony of their coronation, a practice which continued up to the period of Murtogh Mac Earc, in the sixth century, who sent it to Scotland for the more solemn inauguration of his brother Fergus, the first founder of the Irish monarchy in Scotland. The epithet, *sacred*, was more aptly afterwards applied to this isle, when—after extirpating therefrom all idolatrous usages, by the exhilarating announcement of the gospel of Christ,† it became in St. Bernard's words

east. In analogy with this name we find on the Atlantic, not far from Gibraltar, that of Cape St. Vincent, which was formerly denominated, “Promontorium sacrum.”

\* Ware, speaks of the fatal stone called Liafail, or “saxum fatale,” which the Tuatha Danans brought with them to Ireland, and which groaned when the kings were seated on it at their coronation. This stone, he mentions, was sent into Albania to be used at the coronation of Fergus; that Keneth had it placed in a wooden chair, in which the kings of Scotland sat at the time of their coronation in the abbey of Scone, whence it was transferred by Edward I., king of England, and placed in Westminster abbey.

† We cannot but admire the omnipotence of God, and power of his grace, in the rapid conversion of this idolatrous nation. So sudden a change can only be attributed to him who has the power of softening the most callous hearts; for it can be said with truth, that no other nation, in the christian world, received with so much joy the knowledge of the kingdom of God, and the faith in Jesus Christ. Nothing can be found to equal the zeal with which the new converts lent their aid to St. Patrick, in breaking down their idols, demolishing their temples, and building churches.—*Mac Geoghegan.*

truly blessed and prolific in saints, yielding fruit many fold in the vineyard\* of the Almighty, whose inhabitants, in virtue prospering—as with the impetus of an inundating tide—diffused the sweet odor of that celestial sanative, which they had themselves experienced, into the remotest quarters of the habitable world.†

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\* Oh ! let the Christian philanthropist promote its *general diffusion* there; and, should no visible harvest crown his toil, yet his work will be with the Lord, and his reward with his God. But a harvest there will assuredly be; for the fields are already white unto it: and glorious will be the “day when he that soweth and he that reapeth shall rejoice together”—“WHEN THEY THAT BE WISE SHALL SHINE AS THE SUN, AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER.”

† *Verè sanctus, fæcundusque sanctorum, copiosissimè fructificans Deo: cujus incolæ virtute florentes, quasi inundatione factâ, Christi bonum odorem in exterâs etiam nationes effuderunt.—Bernard.*

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## A P P E N D I X.



## REGIÆ IBERNIÆ ACADEMIÆ

JOACHIMUS LAURENTIUS VILLANUEVA.



INNUMERIS ab hospitalibus Ibernis affectus beneficiis, et quod mihi, libris et MSS. codicibus spoliato, apprimè cordi est, ad principes et ditiores Dublini bibliothecas admissus; en tibi, illustris Academia, quæ patriis antiquitatibus elucidandis magnoperè studes, hanc lucubratiunculam, Ibernicæ laudis ergo à me arreptam, in grati animi officium reverenter exhibeo. Pau-  
cula quidem alterius generis è penu meo depromere possem, cui ne otium unquam otiosum est; sed nomini, instituto, et eruditissimo coetui tuo nihil mihi visum est quod propriùs et con-  
venientiùs offerrem, quàm ardua hæc excursio in remotissima Iberniæ tempora, si fortè repererim inter spissas illius aëtatis tene-  
bras, quæ fuerunt gentes quæ eam primitùs incoluerunt. Quod si non plenè assecutus sum, (nec enim in evolvendâ antiquitate, ut aiebat Quintilianus, nec in notitiâ vel rerum, vel hominum, vel temporum, satis operæ insumitur) non injucundam tamen, nec inutilem hanc commentatiunculam hujusmodi eruditionis culto-  
ribus futuram, vel ipsa laus, quam vos, laudati viri, pro huma-  
nitate et benignitate vestrâ, post censoriam operis animadversi-

onem, labori meo contulisti, propemodum indicat. Nunc oro,  
ut quod à vobis probatum est, comiter excipiatis. Valete qua-  
propter, Socii eruditissimi, et Academiæ vestræ, atque etiam  
Iberniæ gloriam laboribus ac studiis vestris amplificare, ut jam  
laudabiliter cœpistis, alacriter pergit.

*Datum Dublini Idib. Junii, ann. 1831.*

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## IBERNIA PHŒNICEA,

&amp;c. &amp;c.

## CAPUT I.

*Scopus operis—Incerta Iberniæ incolarum origo—Via eam inquirendi—Ardua res est in prisca tempora penetrare—Hujus conatus specimen—Iberniæ historiarum copia et fides—Iberniæ priorum gentium et locorum peregrina nomina—Unde petendum est eorum etymon—Gratus animus erga recentiores et veteres rerum Ibernicarum scriptores—Non semper tutum est eos sequi.*

PRIORUM Iberniæ incolarum, quām vetus, tam incerta origo est, nec *ratione* satis concipienda. Quamvis autem quæ de iis fama celebrat, ea non prorsū abneganda sunt; ad veritatem tamen propiū accedendi tutius iter est nōminum originem veterum hujus insulæ populorum et tribuum investigare; quæ certè, magnâ saltem ex parte, sicut in aliis orbis regionibus accidit, eorum genus, et stirpem, et patriam unde emigrarunt, veluti digito monstrant. Non dicam *inconvulsa*, sed aliquantula tamen huic expiscationi manet fides, cuius pretium non inani-

bus vilipendendum conjecturis, nisi potiora et magis authentica accedant argumenta. Cùm enim res ardua sit, ut ajebat Plinius, vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem; etiam non assecutis voluisse, abundè pulchrum atque magnificum est. Id quod ego cordi habens, aliquali reipublicæ litterariæ bono, facile in id consilium veni, ut aliquid simile tentare, ne dicam perficere statuerim; hauc modò provinciam veluti otii litterarii caussâ suspicere non dubitan̄.

Cùm verò illa, quæ super geographicis Iberniæ nominibus discutere in animo est, nec pauca, nec exigua sint, ac sedulo egeant examine, linguarumque orientalium et septentrionalium studio; eorum specimen in priscis Ibernarum gentium nominibus et idololatrico earum cultu interim innuisse sufficiat; rejectis quibusdam mearum conjectationum fontibus, qui præstò esse possunt iis quibus hanc Spartam deinceps ornare libeat. Aliquantulam tamen gratiam inire confido, si hujusmodi scrinia, munusculi instar, tam iis præbeam, qui ludicris levibusque crepundiis assueti sunt, quàm iis, quibus cordi est gravis ac severus litterarum atque honestarum disciplinarum cultus.

Dolendum sanè est, tot nebulis interfusum veterum Iberniæ incolarum originis investigandi iter; cùm aliàs nusquam gentium alia natio antiquitatum ab omni ævo observantior, exactius chronographiam, majorum facta, ditionum terminos, jura, et omnem demum vetustatis supellectilem custodierit. Ut non immeritò dixerit Camdenus “præ illis Ibernicis historiis, omnem omnium gentium antiquitatem esse novitatem, et quodammodo infantiam.” Huic obscuritati ansam præbuit raritas ipsa nominum, tam Iberniæ gentium, quàm plurium oppidorum, urbium, montium, lacuum, amnium, quæ nihil habere videntur commune cum indigenarum idiomate. Adeo ut quod de ruribus et barbaris Hispaniæ veterum incolarum et geographicis

nominibus scripserat Strabo, linguarum ignarus unde desumpta fuerant; id ipsum de Ibernicis repetit Rodericus O'Flahertyus, vir ceteroqui doctissimus, et de Ibernicis antiquitatibus benemeritus. Nam veterum hujus Insulæ populorum nomina, quos Ptolemæus recenset, *non minus sono peregrina* vocat, quām *Americani tractus gentium*. *Plerumque etiam*, addit, *locorum nomina Ausona, vel Ausoba, Daurona, Iernus, Isamnum, Laberus, Macolicum, Ovoca, &c. nou minus nobis incognita sunt.* Et tandem: *Pauca locorum nomina nobis nota, non minus corrupta ac depravata sunt, quām ipsa loca vetustate exesa.* Hæc fortè non diceret vir clarissimus, si hujusmodi nomina cum scaturigine contulisset, unde emanarunt.

Nostro enim vitio sit, quod obscura quædam, et, ut ita dicam, arcana, in veteribus Iberniæ populorum, urbium, montium, amnium nominibus deprehendamus: plerumque verò historiographorum et antiquariorum culpâ, qui sepè clarissimis alioqui vocibus tenebras offundentes, etyma pro arbitratu depravarunt eo sensu quem ipsis placuit effingere.

Rectius cl. C. O'Connor (Rer. Ibernic. Script. Vet. t. 1. p. xlvi. seq.): “Si singula nomina Ibernica, inquit, à Ptolemæo servata, cum Britannicis ab eodem servatis conferamus, et pos-tea cum Hispanicis; longè plura Hispanica esse fateamur necesse est, atque ad tempora antiquissima referenda; ideoque cum iis convenire, quæ de vetustissimis Phœnicum in *Insulam sacram* expeditionibus superius relata sunt.” Cavit ergo eruditus vir in eorum sententiam ire, qui quorundam antiquariorum fide freti, penè omnia priscarum Iberniæ gentium et tribuum nomina Iberno idiomati consentanea utpote ab eo ducta, autumant. Alios laudo subacti judicii criticos, qui partim è Celticō ducunt, partim è Cambricō, partim etiam è Britannico et veteri Teuthonico. Sed nec in omnibus eorum sententiam probo: cùm mihi exploratum sit multa, quæ evidenter è

Phœnicio à linguâ ducta sunt, conari eos ex aliis fontibus eruere.

Ita hullucinatus videtur cl. *Bulletus*, qui in suis commentariis super *Lingua Celtica*, sinistrâ interpretatione conatur ex eâ educere plura Iberniæ urbium, oppidorum, fluminum, &c. nomina; ut observavit vir antiquitatum Ibernicarum peritissimus. Nec propiùs ad veritatem accessit, cl. *Lhydus* in collatione linguæ Ibernicæ cum Cantabrinâ: inter quas longè minor affinitas est, quàm inter Ibernicam et Punicam. Omitto alios scriptores, qui perperam geographica hujus insulæ nomina intellexerunt.

Nempè viri aliàs docti, non satis scrutati sunt linguæ Phœnicioë rudera, quæ in his nominibus servaverunt vel ruricelæ ipsi, quibus *fabricæ* hujus auctores ignoti erant: quod et in Hispaniæ veteribus coloniis et nominibus geographicis nuper observavi, quæ ut plurimum ex eodem fonte manasse, in meo geographiæ Hispanicæ opere demonstrare proposui. Nam qui ad punctum collimare contendit, is certè à scopo minus aberrabit, quàm qui superficiem circularem assequi contentus est. Ideo ad fontes usque Phœnicioës attingere ausim, si fortè in illis veram et genuinam horum nominum rationem invenerim.

Hæc quoniam non præsttit vir ceteroquì rerum Ibernicarum peritissimus, suspicatur Phœnices tantum pro re natâ ad Iberniæ oram ut negotiatores appulisse, mercimonia peregrina advehendi, vel importandi caussâ; donec Britannia, ob ditissimas, quibus gaudet, stanni fodinas, locus fuit eorum copiis ad convenientum præscriptus. Ubi probabile existimat habitacula stabiliisse eorum *oblectamento*, vel quasi mercatorum procuratores. Sed hæc tantùm durasse usque ad finem Belli Punici, quando Carthago deleta est, et Hispania à Romanis conquisita.

Interea illud velim animadverti, non improbare nos aliquot horum nominum Ibernicam originem, imò eam fateri ingenuè.

Id tantum ostendere nitimus, plura ex iis, quae Celticis vel Britannicis vocibus confecta creduntur, altius esse repetenda, ex Phoenicium nempe linguam, qui primis temporibus, id est, non longe ab ingressu Israelitarum in terram Chanaan, ad Africam et Hispaniam primum, et exinde ad Iberiam litora pervenerunt. Ad hoc nobis admittendum est: hoc opus nostrum est palmarium, Phoeniceas scilicet has scaturigines indigitare, et ex iis spontaneum ortum fulcire: ut palam omnibus fiat, eos qui remotissima Phoenicium saecula penetrare negligunt, non satis esse aptos ad inveniendam veram antiquorum Iberiarum originem: minus autem ad placita sua confirmanda, et ad contraria refutanda vel eluenda.

Fortasse inde quis colligat, meo judicio fuisse Phoenices priscos Iberiarum populos. Atqui non modò instituenda est mihi super hoc disputatio. Novi quae de *Aboriginibus* seu *Gigantibus* scripsere quidam veteres, et de eorum cum *Partholanis* bellis cruentissimis; et tandem de postremo *Gadelianorum* seu *Milesianorum* adventu ex *Iberia* oris. Nec amplector, nec respuo quod scribunt Iberiarum antiquitatum solertissimi indagatores, primos nempè Iberiarum incolas è vicinioribus commigrasse; et longo post intervallo temporis suas in eâ colonias statuisse Phoenices, Gaditanos utique et Tartesios. Super his et aliis Iberiarum antiquitatibus percurri quas ad manum habere potui veteranum ac recentiorum lucubrationes. Sunt quædam, et non pauca inter eas magni pretii, quibus fateor me valde adjutum. Hic enim est fructus, quem ex excellentium virorum laboribus percipit modesta sollertia; qui ideo nobis præiverunt, ut in spissis remotissimæ ætatis tenebris facem succendentibus præferrent. Non tamen in superioribus ita oculi defigendi, ut propriis etiam gressibus non attendamus. Per illas enim quidam incedunt aliquando semitas, in quibus non tutum sit eos sequi: id quod et ego hic cavi, saepè vias parum tritas secutus.

Sicut autem hæc tentavit ante me nemo ; sic indulturos viros doctos spero, si quid in hisce commentariolis prætermiserim, quæ ad etymologi officium pertinent. In tantâ enim nominum farragine facile est aliquam negligentiam irrepere, quam libentius ignoscent docti viri, qui quâm proclive sit hujusmodi in studiis deficere experimento didicerunt, quâm ceteri, qui singula in propatulo putant, et ut ipsi casu ab aliquo audieruut, ita eadem etiam unicuique in numerato esse vellent. Nam ut sunt varia et obsoleta hæc nomina, indagatores eorum originis sæpe effugiunt, qui cùm in eam penetrare nequirent, divinando et tentando propè, quantum fas est, accedere, vel à longè saltem indigitare curarunt. Affixerunt eis sæpe-numerò sensum, non modò diversum, sed etiam adversum, quemque ipsa incolarum, conditio, et regionum aut urbium situs à veritate alienum demonstrat. Non quòd ego quidquam detractum eis velim, qui ante me Ibernicæ Geographiæ illustrandæ operam contulerunt. Laudo conatus illorum; illi mihi viam aperuerunt. Si qua in re à me superati sunt, acceptum id refero magnis ex antiquitate viris, quos majori cum curâ, majore certè otio assiduè tero, ut eorum scaturigine ingenioli mei hortulos irrigem. Nec ex iis esse fateor, qui nullo labori parcunt, dum antiquorum vitia et nævos pervestigant, quique pulcherrima sæpe inventa vexant, ideo tantùm, quia quod laude dignum est, à genio eorum abhorret.

## CAPUT II.

Iberniam metallorum venis esse divitem, ait Cl. Jac. Waræus (*Disquis. de Iberniâ et Antig. ejus cap. xxv.*) quotidiana experientia docet, speciatim sunt ibidem aliquæ plumbi fodinæ,

quæ mixtam habent lucrosam argenti quantitatem, Hadrianus Junius, in Iberniæ laudem, fodinas hasce *puri argenti venas* poëticè appellat.

*Et puri argenti venas, quas terra refossis  
Visceribus manes imos visura recludit.*

Inde tot nummi aurei et argentei in Ibernia percussi : inde scyphi, monilia, et alia id generis pignora, de quibus in veteribus hujus Insulæ Annalibus frequens mentio occurrit, et quorum specimen exhibuit idem Waræus *loco laud.*

#### CAPUT IV.

Ab idolorum sacrificulis parentes persuasos fuisse, unius morte, reliquos liberos hoc sacrificio erectum iri, seque totâ vitâ futuros prosperrimos, affirmat judæus hispanus R. Levi Barcelonius. “ Falsi flamines, inquit, patri prolis spondebant, beneficio oblati filii reliquam ejus stirpem prosperè habiturum, quocum que se verteret, adeoque domi suæ locum habituram benedictionem et prosperitatem. Utque dolus facilis succederet, nullam initio fixerunt legem, nisi illi, cui præter filium datum, alias superesset, ne obsequium detrectarent, sive comburendus plane fuerit filius, sive tantùm traducendus juxta quosdam interpres, perflammam. Et ut certos eos redderent benedictionis et prosperitatis in reliquis, sicque his blanditiis commodius simplices pellicerent ; acclamabant sacerdotes patri sacrificanti : *Utile erit tibi : dulce condimentum erit tibi, &c.*”

Ideo Vallis *Hinnon* juxta Hierosolymam, ubi immolatos pueros constat, appellata est *thophet*, ob tympanorum usum, quibus lamentabilem puerorum vocem, quæ *naham* (rugiens) erat, supprimerent, ne audiretur à parentibus. Nam hebræis *thoph* erat *tympanum*, à sono sic vocatum ut existimat Pas. in *Novi Testam. Lexico*, de rege Josia legitur Reg. IV. cap. xxiii. 10. “contaminavit quoque *Thopheth* quod est in convalle *fili* *Ennom*; ut nemo consecraret filium suum aut filiam per ignem, Moloch.”

Appellatus est etiam locus ille *malcken*, quod significat *furnum ad conficiendos lateres*, sed ibi ad comburendam tennellam ætatem.

## CAPUT IX.

Tellurem *Matris* nomine à gentibus cultam, testis est Plinius (II. 65.): neque *Matris* solùm, sed *magnæ* quoque ob *nimiam*, quam præstat *utilitatem*. Nisi forte in hoc, sicut in aliis bene multis, sacrâ scripturâ abusi sunt, quæ terram *matrem omnium* appellat (Eccli. xl. 1.) immemores *deum esse qui magna fecit in omni terrâ* (Eccli. l. 24.) Unde *hominumque deumque æternam creatricem* eam appellabant (Stat. thebaid. viii. vers. 304.): *almam parentem*: *summam parentem*, &c. Priscæ enim gentes, post quam à Patriarcharum religione, vero Deo ex fide in promissum messiam sacrificantium, ad Idolomaniam, cum cæcâ sacrificiorum, defecissent, et primævam connatæ de Deo Unò vero notitiæ puritatem infecissent; *elementa*, ex quibus omnia

coaluisse arbitrabantur, vel pro Numinibus, vel pro Numinum symbolis coluerunt. Et inter hæc maximè *Terram*, è qua origo ipsis, et in quam soluta reverterentur omnia, ut apud Platonem (Tim. Lib. IV.) ajebat Proclus.

Quòd autem *Cibele*, quæ *Mater Magna* vel *Mater Deum* primùm fuerit, compluribus postea nominibus indigitata fuerit; inde *Deorum Matrem* nomina in veteribus aris reperta sunt, quarum mentionem invenire est in Plutarchi *Marcello*, et in Pausaniæ *Atticis*. Plurimas ex insculptis hisce aris in Europâ repertas prodidere Gruterus et Smetius. Sed et ejusmodi aram à se visam in Brigantibus meminit Camdenus, etiam ad majorum animalium sacrificia peragenda aptam. Hanc in Lancastria: alteram quoque habet in agro Dunelmensi: tertiæ descriptiōnem ad se missam, sibi ostendisse, asserit Seldenus. *De Diis Syris Syntagm. II. cap. 2.*)

## CAPUT XII.

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Doctorum virorum sententia est, Scotos, seu Iberos, Scytharum more, ante prælium, tum ad robur excitandum, tum ad hostes perterrendos, clamore Martio usos esse, *Faragh*, *Faragh* acerrimè sæpe iterantes. (Waræus *De Ibernia et Antiquit. ejus Cap. II.*) Has autem voces è Phœnicibus mutuasse, mihi indubium est. Nam eorum lingua *farak* significat lacerare, frangere, rumpere; quod legiōni in hostes irruenti apte dicitur, ut eos dissolvat, et abrumpat, *faraa* autem est liberari à jugo servitutis, et ab injuriis hostium: tum et vindicari, ulcisci. Sic

Hispani olim ad prælium contra Saracenos eentes, acclamare solebant *Santiago y á ellos*, quasi dicerent: In hostes irruamus, Jacobi Apostoli munimene fulti. De vocibus ante pugnam Græcis et Romanis usitatis, consuli possunt Suidas, et Ammianus Marcellinus lib. xxxi.

Nisi malis *Sacas* a Persis *Scythes* appellatos ob victoriam in eos a Cyro primitus reportatam: quam *Sacarum* cladem Photius in Miriobib. Cod. 72. libris succidaneis meminit, Inde opinantur quidam originem habuisse festum *Sacca*, à Cyro hac de caussâ institutum, et sacratum *Anaitidi*, Dianæ nempe Persicæ, quod numen erat patrium. Ipsum autem victoriæ diem, undè festi initium, *Sakeian* dictum à Cyro, ait Eustathius (ad Periegeten), et *Anaitidi* dicatum. Addit Strabo (XI.) ubicumque hujus Numinis fanum esset, ibi et sancivisse ut sacra celebrarentur, velut bacchanalia interdiù noctuque ad morem Scythicum ordinata, compotantibus viris feminisque et lascivientibus. Hæc sacra fiehant quinque diebus continuis, in quibus morem esse, ait Berossus Chaldæus (ap. Athenæum Dip-nosoph. 14.), dominos parere imperio servorum: praesesse autem familiæ eorum unum, vestem regiæ similem indutum, quem *zogangen* nuncupabant: nomen, certè, quod Chaldaicam petit originem, nam in ea dialecto *Sayan* erat prætectus, præpositus. Cons. Selden. *De Diis Syris, Syntagm. II. cap. xiii.*

## CAPUT XXIV.

Figmenta sunt etiam à viris doctis explosa, quæ de Ibernicæ linguæ origine narrant quidam, cuius auctorem fuisse existimant *Gaidhelum* hunc, seu *Gaothelum*, à quo *Gaolic*, seu *Geolic* appell-

ata est, qua si ex cæteris linguis desumpta; tum et Ibernos ipsos *Guydhill* nominatos; quamquam hæc Humfredi Lhuidi Cambro-Britanni sententia est in *Fragmento Britanicæ descriptionis.* (Cons. Jac. Waræi *Disquis. De Iberniâ, et Antiq. ejus*, cap. I.) Sunt qui existiment nomen *cualemalec* quo olim appellatam putant linguam Ibernicam, ductum à nomine *culamuam*, quo antiquitus vocatam fuisse Iberniam, asserunt. Sed si verum est linguam Ibernicam sic olim dictam, quod in suis *collectaneis historicis* docuit Thadæus Dowling, Phœniceæ esse originis hoc nomen probabile duxeris. Nam Syrophœniciis *calam* vox est, sermo, oratio: *halec*, viator; adeo sponte fluit viatorum seu exterorum linguam, esse *cualemalec*.

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## CAPUT XXVI.

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Ante divisionem imperii in *Assyrios* et *Syros*, ab *Aram*, Semi filio, dictos esse *Syros Aramæos*, testantur Fl. Josephus et Strabo. (lib. xvi.) Hoc nomen apud *Syros* desiisse deinceps ex hac caussâ quidam conjiciunt, quod nomen *Aramæi* pro gentili idolatrâ usurpatum fuit, ut in *Gemara Talmud Babylonici*, de *idololatrio*, ubi *Samaritanus* sive *Cuthæns*, medius ponitur inter *Judæum* et *Aramæum*, vel idololatram gentilem. Apud *Onkelos Levit. xxv. 47.* *Aramæus* ponitur pro *Idololatrō*. Et in versione Novi Testamenti Syriaca (Galat. ii. 14. et iii. 2.) pro *gentibus et græcis*, legimus *aramæos*. Eruditam super hoc edidit Dissertationem M. Andræas Beyerus in *Additamentis ad Seldeni Syntagm. De Diis Syris*, pag. 2. seq.

## CAPUT XXVII.

De Romanis ait T. Livius (I. 22.) *In bello Punico secundo, ex fatalibus libris sacrificia aliquot extraordinaria fecisse, inter quæ Gallum et Gallam, Græcum et Græcam in foro hoario vivos sub terram demissos.*

*Hodie, ait Minutius Felix, a Romanis Latiaris Jupiter homicidio colitur; et quod Saturni filio dignum est, mali et noxii hominis sanguine saginatur.*

Immanius est quod de infantis, materno utero exsecti et mactati sacrificio, legitur apud Lucanum (VI.)

“ *Vulnere si ventris, non quâ natura vocabat,*  
“ *Extrahitur partus, calidîs ponendus in aris.*”

Pratereo *bustuavias victimas* in certaminibus funebris, quibus litatum est mortuis; et in *Spectaculis* mutuò cæsos, de quibus Tertullianus (lib. *De Spectaculis*, cap. xii.) Ludovicus de La Cerda (in IV. Æneid. pag. 386.) aliique. *Jure Romani*, inquit Justus Lipsius (Lib. I. *Saturnal.* cap. viii.), *quia gladiatorum sanguine placari manes credebant, eaque prima ludicri caussa, hoc spectaculum dedicarunt crudo et sanguineo deo.* Vid. Grotium *de Verit. Religionis Christ.* et Beyerum *loc. laud.* pag. 263. seq.

## CAPUT XXVIII.

*Lucus dictus est, à lucâ etruscâ voce, senem significante juxta Franciscum Sanctium (Minervæ pag. 437.) Nam juxta Lucanum Pharsaliâ, Lib. III. *Lucus erat longo nunquam violatus ab œvo, &c.* Claudioianus etiam *De laude Stilicon.* Lib. I.*

.... *Lucosque vetusta  
Religione truces, et robora numinis instar  
Barbarici nostræ feriant impune secures.*

*Truces* dixit, propter victimas humanas. *Robora* verò *numinis instar barbarici*, vocat *Deos arbores*, de quibus Seldenus, et alii; sive *quercus* superstitioni dicatos, de quibus Plinius, Lib. XVI. cap. ult. et nos in præsenti capite.

Alii *Lucos* dictos credunt per antiphrasin, quasi minimè luceant. Alii è converso, quia maximè luccant, religionis caussâ. (Vid. Scalig. *Poet.* Lib. III. c. 90. et Voss. *Etymolog.* p. 296.) Erant hæc omnis nequitiae et spurcitiae latibula, diaboli consistoria, in quibus libidini sub specie religionis vacabant. De quo legi merentur Dilher. (t. 1. disp. 127.) ubi agit de *Meretricibus sacris*; et Selden. (loc. laud. *Syntagm.* II. cap. 27, p. 237.) ubi de Venere Babylonica, quæ à Chaldæis *Regina cælorum* appellabatur.

De veteribus Ibernis narrat auctor *De Statibus Imperiorum*, pag. 44. genua flexisse ante Lunam novam, ei dicentes: *Ita nos salvos degere sinas, sicuti nos invenisti.* Vana idolatrarum superstitione juxta diei præsidem, noctis quoque Lunam, utpote inter planetos terræ proximam, et influxu suo notabilem coluit

(V. Hevelius in *Selenographicis*, pag. 202.) Tempore ejus defectus, quantus fuerit eorum timor, quantaque trepidatio, vel ex Tacito (1. Annalium) constat. Et quando deficiebat, ejus lumen æris sono et tubarum, cornuumque concentu revocari posse stultè sibi persuadebant. Hanc veterum consuetudinem produnt Jacobus Andræas Crusius (*De nocte et nocturnis officiis*, Cap. IV. pag. 106, 107.) et alii. Etiam num à pluribus ferè omnium terræ partium colitur Luna ut divinum numen : ab Indorum benemultis sub nomine *Schendra* : sub aliis nominibus a barbaris Africanis et Nigritis maritimis, a Conganis, Anzicharis, tum à sueciæ populis subpolaribus, Catainis, Tartaris, et Samojedis, Hujus *Selenolatriæ* vestigia reperta sunt etiam in insulis Java Majore, Moluccis et Philippinis. Lectu digna sunt quæ de hoc argumento litteris mandarunt Kircherus (*Œdip. Ægypt.* tom. 1. lib. V. cap. iv. p. 416. seq.) Barlæus (*De rebus gestis sub Maur*, pag. 62.) Gottfredus (*Historia Antipodar*, P. I. pag. 30.)

Ibernorum morem servabant etiam Romani qui solemini ritu Junonem invocabant Carthaginensem, *Lunam* alloquentes. Calantes, nimirum, pontifices nonas mensium, quod fieri solitum kalendis in capitolio, in Curiâ Calabrâ, clamabant : “ Dies te quinque Kalo *Juno* novella, aut Septem dies te Kalo *Juno* novella :” uti auctor est Varro (*De Linguâ lat.* lib. v.) Nisi pro *Junone Janam* substituas, ut suspicatur Selenus. Nam Varroni (*De re rusticâ* I. 37.) *Jana*, *Luna*, dicitur : et in vetustioribus excusiæ (*De re rusticâ*) non *novella*, sed *covella* legitur. *Covella* autem, *Urania*, seu cœlestis interpretatur. Nam veteres *covum* cœlum vocabant, ut auctor est Sextus Pompeius. Et *Uraniam*, seu *Lunam*, quam à Pœnîs acceperat, veneratus esse videtur Massanissa, Numidarum rex, dum Juno nis fanum magno honore prosequutus est in Melitâ insulâ ; quod ex Cicerone constat (in Verrem Act IV.) Unde cœlestem

hanc Venerem, sive *Lunam* vocabant Assyri *Mylitaon*, ab Arabibus diffidentes, qui eam venerabantur sub nomine *Alilat*, et a Persis, qui eam vocabant *Mitram*. *Mylita* autem vox est ducta ab Arabicæ *Mylidath*, genitrix: *Alilat* arabibus etiam *luna* est *nascens* et *noctiluca*. Cui affine est nomen *Lilith*, quo *Lunam* vocabant Judæi; a *lilah*, nox. (V. Selden. *De Diis Syris Syntagm.* II. cap. 2. et M. Andreæ Beyeri Additam. in hunc loc.)

Ex hoc Lunæ corniculantis cultu, qui apud veteres Saracenos seu agarenos invaluit, Mahumedianorum fortè superstitiosus ritus ortus est, qui summis Meschitarum et turrium fastigiis lunulas imponunt. In honorem quippe suæ *Cabar*, id est, magna deæ, quo nomine *Lunam* seu *Venerem* venerabantur, ut mox dicemus, insignia illa antiquitus collocata et sacrata, doctorum virorum sententia est. Quamquam alii volunt colocatus à Mahumedianis has Lunulas in memoriam *Hegiræ*, id est, fugæ Mahumedis ex Mechâ, quæ accidit biduo post verum *Lunæ* coitum, in initio videlicet, mensis *Muharam*, et anni arabici lunaris, corniculante jam *Lunā*. (V. Scaliger *De emendat. tempor. Can.* II. III. et Selden. *loc. laud. Syntagm.* 11. cap. iv.) Sed *Hegirâ* vetustiorem Lunularum apud Saracenos honorem fuisse, vel ex eo colligi potesi, quod *Lunulæ* priscis. Ismaelitarum regibus, eorumque camelis, uti singularia erant ornamenta, et veluti gentis symbola. Unde de Gedeone post quam occidit reges Zebee et Salmana, legitur (*Judic.* viii. 21.) *Et tulit (Schahoronim) ornamenta ac bullas, quibus colla regalium camelorum decorari solent.* Hæc autem *ornamenta* erant Lunæ similia: *bullæ* in modum Lunæ rotundæ: quas postea (v. 26.) vocat *torques aureas camelorum*. Unde arabes appellant, *Schuor*, *Lunam*, circulum:—tum et mensem, lunationem. Nec inverisimile est ab iis tulisse nobiles Romanos morem habendi in calceis notam *Lunæ*, unde *Lunatos* se esse gloriabantur.

Indè fortassè Asartai pluraliter dicebantur, quemadmodum reperire est apud LXX. Seniores (Judic. ii. 13.) Nam, ut plures Junones, ait Seldenus (*loc. laud. Synt. II. cap. 2.*) Plures Veneres, Deæ Syriæ plures ob simulachrorum multitudinem erant; ita et *Astartes* plures. Id ipsum penè dixerat D. Augustinus (*ad Judic. ii. quæst. xvi.*) “*Juno*, inquit, sine dubitatione, ab illis (à Pœnis) *Astarte* vocatur. Et quoniam istæ linguæ (Phœnicia et Punica) non multum inter se differunt, meritò creditur de filiis Israel hoc dicere Scriptura, quod *Baali* servierunt et *Astartibus*: quia *Jovi* et *Junonibus*. Nec movere debet quod non dixit *Astarti*, id est, *Junoni*, sed tamquam multæ sint *Junones*, pluraliter hoc nomen posuit. Ad simulacrum enim multitudinem referri voluit intellectum; quoniam unum quodque *Junonis* simulacrum *Juno* vocabatur: ac per hoc tot *Junones*, quot sunt simulacula intelligi voluit.”

Jocelinus, monachus Cisterciensis cœnobii Furnessensis apud Lancasterienses in *Vita S. Patritii*, cap. 96. tradit Loegarium, filium Nelli, regis Iberniæ adorasse idolum quoddam appellatum *Caencroithi*, id est, *caput omnium deorum*, “eò quod, inquit responsa dare putabatur à populo stulto.” Sunt qui dubitent an eo nomine *Apollonem* Iberni intellexerint sed forte *cean* fuerit *Saturnus*, quem Hebræis *ciun*, et *ceuan*, linguâ Ismaeliticâ appellatum Persis et Arabibus, ex Aben Ezræ testimonio constat: unde facilè hoc nomen Phœnices, Saturni cultores, trahere potuerunt. Sub hoc nomine coluisse pravaricatores Israelitas *Saturnum* unà cum *Moloch*, testatur Amos Propheta: qui cùm dixisset: *Portastis tabernaculum Moloch vestri* (Amos v. 26.) addit: et *ciun*, *imaginem vestram*: cuius loco habet vulgatus interpres: *Et imaginem Idolorum vestrorum*. Sed Aquila et Symmachus retinuerunt vocem *Ciun*, pro *Rempham*, in versione allocutionis B. Stephani Protomartyris (Actor. vii. 43.,) qui hunc locum Amos laudavit ad redarguendam seniorum

judaici populi et scribarum duritiem. Sunt qui in nomine *Ciun* reperire opinentur nominis *Chon* vestigium quo *Hercules*, Ægyptiorum linguâ appellatus est. Sed hoc nec Seleno placet, nec satis, ut ostendit, huc quadrat, *Saturnum* verò cofirmant versio Novi Testamenti Coptica, tum consensus commentariorum copiticorum in Caput. VII. Actuum, et Lexici Arabici copitici, quod *Rephan*, vel *Rempham* vocant Saturnum, *Lunam* esse opinatur Vossius (loc. laud. II. 23.) Victorinus Strigelius (pag. 369.) *Hypomnem.* Alii *Syrii* stellam, veluti numen cultam apud Ægyptios pro felici agrorum inundatione: quia circa *Syrii* ortum incipit *Nilus* ebullire, ut *ciun* sit quasi *canis*: quod tamen vix Phœnicum theologia permittet. (Vid. Selden. loc. laud. *Syntagm.* II. cap. 14. et *Addit.* Beyeri in hoc caput: tum et. Hotting. *Smegm. Orient.* p. 89.

*Croithi* verò duxerim, vel à voce Phœnicea *cret.* vel *creit*, thesaurus; ut fuerit *cean croíthi* thesaurus, vel ditissimum fanum Saturni: vel à gente Palæstinæ bellicosissimâ *crethi*, vel *cerethi*, ex qua habuit David Satellites, seu corporis sui custodes (II. Reg, xv. 18.) et quorum pars cum cæteris Phœniçii à facie Jopiæ fugerat.

De alio Idolo, quod *Clochoræ* è lapide aureo responsa dare solebat, testatur Waræus (loc. laud. cap. v.) fieri mentionem in Regesto *Clochorensic*, *Clochora* (modò *Clogher* prov. Ulster) existimant Ibernorum Antiquarii nomen duxisse a *lapide aureo*, olim dicto *Lia fail*, aut *Lec fail*, de quo sermo nobis est ad caleem capit is xxxiv. *Clochora* congruitcum vocibus Phœniçii *clo-cor*, imago in ære, auro, argento, vel saxo sculpta.

Plinii (II. 7.) testimonio constat Romanos *morbis*, et multis etiam *pestibus*, dum placandas esse trepido metu cupierunt, *Aras* erexisse: tum et publicè *Febri fanum in Palatio dicasse*. Nec *Paupertas* hòc apud eos honore caruit, ob id *Diva dicta*, Artemque dignati sunt ut cam effugerent, teste Ælianò (ap Eu-

stathium in comment. ad Dionys.) Apud Romanos etiam et alias gentes habuerunt Aras *Mors, Tartarus, Senectus, Luctus, Fames, Funus, Pavor, Dolor, Sopor*, innumera alia. (Cons. M. Andr. Beyer, ad Cap. III. *Seldeni Proleg.* Cap. V.)

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## CAPUT XXIX.

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Cuidam cordati interpretes *Vallem Hinnon* (Jos. xviii. 8.). Sive *Ge-ben-Hinnon*, vallis filii Hinnon, vel *Ge Hinnon* (Jerem. vii. 31.) vallis Hinnon, dictum malunt potius, quam ex nomine proprio, nescio cuius *Hinnon*. Vallis ista erat locus infamis, ob foedam istam idololatraim, infantum Molocho tostorum ululatus, elaots sordes, et perpetuum ignem; at que ad *inferorum horrorem repræsent ardum aptissimum*. (V. Dilherr. *Elog. Sacr.* p. 129.) Quare et judæi *Orcum*, sive locum damnatorum usitatissimè *Gehinnon* vocant. Est enim *Infernus*, uti vallis hoc Hierosolymæ erat, communis totius Orbis sentina, quo itidem confluxit omnis generis, atque omnimoda spurcities, qua sepeliendi improbi numquam morituri, perpetuò flammis ustulandi, sicuti commune sepulcretum Urbis vallis illa credita nonnully est. Nom lxx. Seniores Jeremiæ xix. 2. et 6. per locum ubi multa sepulcra sunt, reddiderunt. Nec in *Inferorum* significatu salvator et scriptura ab hac voce abhorret, nempe *gehenna ignis—gehenna ignis inextinguibilis*. (Marc. ix. 44—46.) Cons. Lightfoot. *Hor. Talmud.* ad Math. v. 2.

A Phœnicibus derivatam esse in Africam ad Pœnos, hanc immolandorum hominum cujuscumquæ ætatis maximè impuberum, superstitionem, *Deorum pacis exposcendæ caussâ*, constat

ex Curtio, Lib. IV. cap. 3. et Justino, Lib. XVIII. cap. 6.  
Silius Italicus, Lib. IV. v. 767.

*Mos fuit in populis quos condidit advena Dido,  
Poscere cæde Deos veniam ac flagrantibus aris.  
Infandum dictu, parvos imponere natos.*

Germani, si quando aliquo metu adducti, Deos placandos esse arbitrabantur, humanis hostiis eorum aras et templa funestabant, *ut ne religionem quidem colere potuerint* (ait Tullius *Orat. pro M. Frout.*) *nisi eam prius scelere violarint.*

### CAPUT XXX.

*Hercule* Romano loquitur Solinus (cap. I.) A Trachiniis cultus est *Hercules*, Kornopion sive locustas abigens: nam eorum lingua Parnopa (corruptè à Kornopa) locusta erat. Erythræis Ipoktonos appellatus, quasi dices, vermiculorum vitibus infestorum occisor. Europæis *Herculem* generatim *Baalzebub* nomine cultum opinatur Seldenus (loc. laud. Synt. II. cap. 6.) *Baalzebub* autem, *Deus muscæ*, seu *Deus musca* interpretatur, à Muscarum multitudine, quæ Victimarum carnes in gentilium fanis plerumque sectabantur, dictus, ut nonnulli coistimant. Quamquam Scaligeri judicio, “*id quod dicebatur Baal-zebahim* (sic ille). Deus victimarum, immolationum, sacrificiorum, joculari vocabulo scriptura vocavit *Deum Muscæ* quòd in templo Hierolymitano muscæ carnes victimarum non liguriebant, quum tamen gentium fana à muscis infestarentur propter nidorem victimarum.”

Probabilius tamen est Accaronitis ipsis, hujus idoli cultoribus, illud *Baalzebub* dictum. Cujus rei testimonium est, quod cum Ochorias rex Israel, *per cancellos cænaculi sui* præceps decidisset, de salute *consuluit Baalzebub* deum Accaron (IV. Reg. 1. 2.) Equis, inquit Seldenus (ibid.) numen, quod coleret, ac de salutis instauratione confundandum duceret, in honesto et joculari vocabulo compellaret? Accedit quod etiam Europæi hoc nomen in *Herculis* cultu retinuerunt, quasi *dominum musæ* eum appellantes; in quo Accaronitarum Phœnices æmuli videntur extitisse. Cujus rei indicium est superstitosus cultus idoli *Achor*, quem in Africam Phœnices, in ejus oram appulsi, invenerunt. Nam de *Cyrenaicis* ait Plinius (X. 17.) *Achorem* deum invocare, muscarum multitudine pestilentiam afferente; addens protinus interire muscas cùm illi numíni litatum est. In *Achore* enim vestigia apparent *Accaronis*, et quæ de *muscis* dicit, ea *Beelzebub* apertissimè indicant. Quo nomine, eadem de causâ et simili allusione, *Herculem* Phœnices invocasse, admodum est verisimile. Non enim Accaronitæ in cultu sui idoli quam Phœnices in cultu *Herculis* pii magis censendi sunt, aut religiosiores. Quod de Græcis etiam et Romanis intelligito, qui *Herculis* sacra à Phœnicibus acceperunt. Et satis sit innuisse Muscarum annua solemnia in Apollinis Actii delubro fieri solita, de quibus in Annalium lib. XI. loquitur Ælianus. An autem *Herculi* acciderit quod Accaronitarum idolo accidit, mutatio nempe nominis *Beelzebub* in *Beelzebul*, asserere non ausim. Certe Accaronitarum idolum *Beelzebul*, id est, *dominum sternoreum* legimus apud Athanasium, Origenem, Cyrillum, et alios Patres Græcos. Quæ mutatio apud Hispanos etiam obtinuit, quorum celebris poeta Prudentius (*Peri Stephanon Hymn V.*) de Martyre Vincentio Levita canit.

*Sed Belzebulis callida*

*Commenta Christus destruit.*

Super hoc argumento multa scitu digna collegit complutensis theologus Leo de Castro in suo *Apologetico*. (Lib. VI. pag. 658.) *Beelzebul* autem pro *Beelzebub* legi in benemultis græcis Evangeliorum exemplaribus, tum et in vetustissimâ versione Arabicâ à Thoma Erpenio Edita, Seldenus auctor est. Nisi velis inventum vocabulum *Beelzebul*, in contumeliam idoli Accaronitarum, quæ est sententia J. Drusii. Nam Judæorum sapientes hujusmodi appellationum variationes in fectorum numinum ignominiam fieri præcepisse, res est notissima. Sic impostorem Barchocebam (filium stellæ), sub Trajano principe Messiae nomen venditantem, *Barchochibam* (filium mendacii) appellarunt. Mons etiam olivarum, qui hebraicè dicebatur *Har hamischah* (Mons olivarum seu unctionis): mutato elemento, et *Jod* addito, appellatus est *Har hamaschith* (mons corruptionis seu offensionis) post quam eum Salomon inquinavit cultu Astaroth, Chamos et Melchom (IV. Reg. xxiii. 13.) Quo nomine locus indicatur, sed non sine opprobrio. Ad idolorum etiam ignominiam R. Abraham Ben-kattun verba Exodi. (xx. 3.) *Non habebis deos alienos coram me*, sic exposuit: *Non sines apud te habitare qui colunt deos peregrinos, vel stercoreos.* Sicut enim, spiritus sancti stylo, ab adjunctâ vanitate et turpitudine omnia idola hebraicè, *elilim*, per paranomasiam vocantur *galilim*, (nihilum, stercorea) ita longâ apud judæos praxi obtinuit, ut ab idololatris nomina suis idolis tributa perverterent probroso aliquo nomine (V. Lightfoot. *Hor. Talmad in Math.* pag. 168.) Isaiam imitantes qui dxit (xxx. 22.): *Disperges ea* (sculptilia) *sicut immunditiam menstruatæ.* Sic quod vocabant idolatræ *Faciem Dei* (Strab. xvi.) vocabant judæi *Faciem canis*: quæ idololatris erat *Fons calicis*, hæbreis appellata est *fons tædii*, vel tribularum: *Fortunæ* vocabulum gentilicum mutarunt in *Fætorem*: idque levi litterarum mutatione, vel transpositione, oppidum, quod aliquando dicum est *Bethel* (*Domus Dei*)

dictum est postea *Bethaven* (*Domus vanitatis*). Quod autem hanc praxim hodierni judæi nequitosè et sæpius occultè imitentur, ostendit Buxtorffius *Lexic. Talmud.* (ad rad. *cara.*)

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### CAPUT XXXIII.

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*Bardos* poetas fuisse, testis est Strabo (IV.), quos *cantionum factores* vocat Diodorus Siculus (V.). De iis ait Lucanus (I.) *in longum ævum dimittere laudibus fortis animas, belloque peremptos.* Nomen *gallicum* existimat Pompejus Festus, quod non quemcumque cantorem significat, sed *qui carit virorum fortium laudes*. Sed cum indubia res sit veteres Ibernos Poetas *Bardos* appellatos, conjectare ausim à Phœniciis hoc nomen traxisse, in quorum lingua *bar* significat polire, dilucidare, declarare; *duz* autem, exultavit, gavisus fuit: Ut fuerit *Bar-duz* qui lætanter declarat seu dilucidat heroum et fortium virorum res gestas. Quod apprimè *Bardis* seu Vatibus Ibernicis congruit qui heroica sua carmina, linguâ cantui aptissimâ scripta, uti ad oculum demonstravît Cl. Vallancey, dulcissimâ modulatione caneabant, quæ non aures pulsabat, sed cor. (V. Encyclop. Britann. Art. *Music.* et Jos. C. Walkeri *Historical Memoirs of the Irish Bards.* Vol. I. pag. 88. seq.) Idem de Musicis eorum instrumentis adstruit Giraldus Cambrensis (*Topograph. Ibernie.* dist. III. cap. 11.) “in quibus, inquit, velox et præceps, suavis tamen et jucunda sonoritas. Mirum quòd in tantâ tam præcipiti digitorum rapacitate, musica servatur proportio, et ... tam suavi velocitate, ... consona redditur et completur”

melodia ... Semper ab molli incipiunt, et in idem redeunt, ut cuncta sub jucundæ sonoritatis dulcedine compleantur," &c. Fuisse *Bardos* inter veteres Ibernos *Idololatras* res est notissima : e quorum numero fuit *Dubtachus*, de quo ait Jocelinus (in *Vita S. Patricii*, Cap. XLV.) *carmina in laudem falsorum deorum studio florente peregisse*; conversum autem ad fidem, *in laudem omnipotentis Dei, et sanctorum clariora Pœmata composuisse*. Medii ævi scriptores appellare solebant *Bardos* inferioris notæ Poetas, vulgo dictos *Rythmicos*; qui carmina, seu *Rythmos* canebant, non semper ad ædificationem et pacem populorum, sed ad morum plerumque corruptelam, vel ad seditionis incitamentum. Qui abusus, ut observat Waræus, ansam tandem præbuit statutis sancitis ab Anglicanis et Ibernicis commitiis contra eos, eorumque receptores (Waræus loc. *laud.* cap. V.) *Bardos* etiam a quibusdam medii ævi scriptoribus vocatos reperies Stolidos quosque et impolitos. Lectu dignum est Ducangii *Glossar. Mediae et Jufimæ Latinit.* V. *Bardus*.

Hoc Saxum ait Waræus à *Thuathededanis* in Iberniam portatum, atque inde, regnante *Moriertacho*, Ercæ filio (*Mortoghi Mac Earc*) ad *Fergusium* fratrem in Argatheliā missum, sed à Kenetho rege ligneâ cathedrâ postea inclusum, Regibus Scotorum consecrandis, in Monasterio Sconensi collocatum, ac tandem à rege Edvardo primo Angliæ, Westmonasterium translatum. Additque famam tenere, Ethnicismi temporibus ante Christum natum, eum dumtaxat Iberniæ monarcham approbatum, sub quo Saxum illud collocatum ingemiscebat, vel (ut liber Houthensis penes Thomam Staffordium equitem habet) loquebatur (Waræus loc. *laud.* cap. V.)

Saxa, ut deorum simulachra, coluisse veteres, res est notissima. Exemplo sit *Alagabalus* (quem depravate *Heliogabalum* quidam efferebant), *Sol*, nempe, *Pyramidis* specie à Phœniciis cultus. *Venerem*, pilæ, seu *quadrati saxi* formâ colebant

Arabes. Testatur Pausanias septem columnas erectas ritu prisco apud Laconas, *errantium stellarum signa*. Vetustissimus fuit Græcorum mos, Saxa, sive quadrata, sive rudia, saltem aliam, quām Saxi speciem præ se non ferentia, pro simulachris ponere, neque aliter, quām simulachris divinum honorem exhibere. Quod ex ejusdem Pausaniæ (in Achaicis) testimonio constat. V. Selden. *loc. laud. Prolegom.* cap. III.

Hujus lapidis portio usque hodiè servari dicitur in throno Anglorum regio.

Cave confundas hoc *Saxum* cum lapidibus seu columnis circumlitis et vacillantibus, quas in Tyri urbe erexerunt Phœnices; undè probable existimat W. Cooke (*loc. laud.*) ab ipsis esse in Britannicis insulis collocatas, ubi vocabantur *Ambre*, et *Main Ambre*, id est, *Lapis Ambrosius*, ait Camdenus. Horum lapidum quosdam inventos esse in Iberniâ, auctor est cl. Tolandus in *Druidarum Historiâ*. Robertus Sibaldus alterius meminit in Scotiâ: alterius juxta *Balvaird* in *Fife*. Dr. Stukely asserit se aliud ex *Gygonian*, seu saxis vacillantibus vidisse in *Derbyshire*. Quod verò conspiciebatur juxta *Pensans* in *Cornwall*, dirutum est in bello civili ab uno ex Cromwelli gubernatoribus. Depictum est hoc saxum in *Norden's History of Cornwall*, p. 48. Num horum lapidum vestigium sit nomen *Ambrose Town*, oppidi baron. *Bargie* in comit. *Wexford*, aliis disquirendum relinquo. Mihi valdè probabile est ab his *Ambrosiis Saxis*, quæ Phœnices in Hispaniâ collocaverunt, nomen sortitam urbem Lusitaniæ vetustissimam *Ambracius*, non longe ab *Emeritâ*; tum et oppida *Ambros*, *Ambrox*, *Ambroz*, *Ambres*, *Ambrosero*, &c.

Habes hic, præclara Iberniæ sapientum virorum concio, quæ in meis schedulis adnotaveram de Phœniceo ejus colonum et idolatriæ origine. Rudera sunt arcis vetustissimæ, pulvere oblita, quæ doctiores alii limpida forsan aliquando et à sordibus

libera in hujus insulæ gloriam posteris offerent. Fastidient, fateor, exilia hæc nostra, si conferantur cum eruditorum lucubrationibus, qui hanc Spartam peragrarunt. Verùm prudens lector, non ex operum sapientis cujusquam viri præstantiâ hæc nostra metiatur; quin potiùs ex bono ea duntaxat animo dijudicet. Quàm vellem, ut ego gratam et obsequentem erga Ibernos voluntatem prodere nunc studui; sic illi meam hanc observantiam æqui bonique consularent! Sed quid ab insitâ Ibernorum, planèque singulari erga me humanitate nunc mihi polliceri dubitem? Quæ quidem etsi stimulis non egeat, nec precibus locum relinquat; passuros tamen spero, ut de eâ jugiter mihi conservandâ, tamquam de re mihi tum charissimâ, tum spectatissimâ, cujus instar eorum, qui pretiosas res possident, sollicitum esse me decet, eos majorem in modum exorandos nunc censem. Age interim et tu, quisquis es, qui hæc legeris, accipe libenter has nostrii ingeniolı conjecturas; et *si quid illis rectius novisti, candidus imperti: si non, his utere mecum.*

**FINIS.**



## ERRATA ET CORRIGENDA.

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Instead of "Tuatha Dedanan," p. 20, pref. read Tuatha Danaan; and instead of, "Dedanite diviners," read Danaanite diviners.

Instead of "Milesian"—and "Milesians," ps. 22 and 23, pref. read—Scythian—and Scythians. Scoto-Milesian, however, is the correct designation of the present Irish, as implying the intermixture explained in my "Dedication."

Instead of "Myself the venerable," p. 31, pref. read, making the venerable.

Instead of "eatim," p. 36, note, read etiam.

Instead of "Iherin" p. 41, note, read Iberin. And here let me observe that of the *notes* in said page, only the words within parenthesis are mine.

Instead of "Numdæ," p. 145, note, read Numidæ.

Instead of "acquintur," p. 235, note, read acquiritur.

Instead of "landed in that colony" p. 294, read, landed that colony.

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